The Churchman.

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DAILY SERVICE.

"Daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—*Acts*, v. 42.

"Moses hath in every city them that *preach* him, being *read* in the synagogues."—*Acts*, xv, 21.

"The Church, as a witness, *preacheth* revealed truth, by *reading* publicly the Sacred Scripture. So that a kind of preaching is the reading of Holy Writ." "*Sermons* are not the *only preaching* which doth save souls." The Council of Toledo doubteth not to call the usual public reading of the Gospels in the Church, preaching; nor others, long before these our days, to write, that by him who but readeth a Lesson in the solemn assembly, as part of divine service, the very office of preaching is so far forth executed." *Hooker.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church	At 9 A. M.,	and 3 P. M.
All Saints' Church	" 6 "	
St. Clement's Church	" 8 "	
Calvary Church	" 8 "	and 6 "
Church of The Annunciation	" 8 "	and 6 "
Church of The Crucifixion	" 8 "	
Church of The Holy Communion	" 6 "	and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

St. Luke's Church	" 7 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month at usual time.

Calendar for July, and August.

JULY.

30. Sixth Sunday after Trinity.

AUGUST.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

From The English Churchman.

BISHOP OF EXETER'S CHARGE.

[Continued.]

THE PRAYER BOOK DISINGENUOUSLY ASSAILED.

But I return to the Prayer Book, assailed, as it is, under the specious pretence of a "Defence of the Articles." The author characterizes it, as "a collection of national formularies of devotion written at a period, when a large portion of the people were inclined to Romanism, and at the same time compelled to attend the services of the national Churches, and consequently carefully drawn up, so as to give as little offence as possible to Romish prejudices."

A more fallacious (I am unwilling to say, a more fraudulent) description of our Prayer Book could hardly be devised. That the Prayers were compiled and arranged at the beginning of the Reformation, is very true—that they were *written* (that is, *originally made*) at that time, is altogether untrue. They were, for the most part, of a date long anterior to the corruption and usurpation of Rome—being handed down from the devotions of the ancient Church, and thus forming an illustrious monument of our communion with it. So far, indeed, were the compilers from seeking to conciliate the Romanists, that in the 2nd Book of Edward VI., altered from the former Book, of a date only three years earlier, a clause was introduced into the Liturgy, which alone is sufficient to expose the disingenuousness or the ignorance, which prompted that description of the Prayer Book I have just read to you. After the words "from all sedition and privy conspiracy," was thrust this unchristian addition, "From the tyranny of the Bishop of Rome, and all his detestable enormities," Good Lord deliver us. Happily, so monstrous a violation of Christian charity was not permitted long to pollute our Liturgy. Queen Elizabeth (honored be her memory for it!) in the very commencement of her reign, by the very statute which restored to us the most precious of all the legacies of her martyred Reformers, the Book of Common Prayer, struck out of it this one disgraceful passage—and this *only*.

THE LITURGY THE SUREST SAFEGUARD AGAINST ROMISH DOCTRINE.

Is this the particular, by which the "Defender of the Articles" makes good his discription of our Liturgy, that it was "carefully drawn up so as to give as little offence as possible, to Romish prejudices?" If it be, let him, and his abettors, exult in the discovery. But let them contradict, if they can, the assertion, which I now make that the Book of Common Prayer contains matter incomparably stronger in reprobation of Romish doctrine, than any in the Articles.

Of transubstantiation, for instance, the Articles say, that it "is repugnant to the plain words of Scripture—overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." Again, "The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped," and this is all. Now, what says the Prayer Book of this worship of Bread and Wine, of which the Articles pronounce no more, than that it was "not an ordinance of Christ"? Look to the statement at the end of the office of Communion, in explanation of our kneeling, when we receive the Holy Sacrament. "It is here declared, that hereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine, there bodily received, or unto any corporal presence of Christ's natural Flesh and Blood. For, the Sacramental Bread and Wine remain still in their very natural substances, and, therefore, may not be adored; for *that were idolatry to be abhorred of all faithful Christians.*"

Thus we see that if the Articles were, as the writer contends they ought to be, *our sole standard*, a Clergyman might, openly in his Church, worship the consecrated elements, with the adoration due to God Himself, yet not be liable to any censure; for he would only do something *not ordained* by Christ. Whereas, so long as the Book of Common Prayer shall be permitted to retain its doctrinal authority, he would—as we rejoice to know—be judged guilty of "Idolatry, to be abhorred of all faithful Christians."

Shall we then tamely and quietly submit to the introduction of one of the worst corruptions of Rome? Must this be the price, or part of the price—for it would be only part—which we have to pay for the high privilege of denying the Catholic Faith of the first fifteen centuries, and rejecting God's regenerating Grace in His holy Baptism?

THE LITURGIES OF A CHURCH ITS TRUE TEST OF DOCTRINE.

True it is, that the very nature of a Book of Prayer does not often admit of its thus directly giving expression to dogmatic truths. Yet in no way is the doctrinal soundness of a Church tested more perfectly than by its Liturgy; for *its Liturgy, be it remembered, is its religion.*

What is the case of the Church of Rome? and how do we deal with it? Its professed Articles of Faith are known to be a most inadequate exponent of its real doctrine as carried out in its public worship. In order to ascertain, for instance, the nature of the honor and veneration paid to the Blessed Virgin and the Saints, we look not merely at the decrees of Trent, or Creed of Pius IV.—for there is little in them, which, if the Virgin and the Saints are really cognizant of what we do on earth, could be severely censured—but we have recourse to the ritual, the breviary, and other authoritative offices of devotion, and from what we find in them, we justly charge that Church with doing dishonor to the sole Mediatorship of Christ, even if it offend not still more fatally.

Now, if we make Rome answerable for the doctrine carried out in its public worship, we cannot refuse to recognise the same principle, as applicable to ourselves—we must admit, therefore, that our Church's doctrine is, in part, and in the very main part, to be sought in our Common Prayer.

ALLEGED ROMANIZING TENDENCY OF THE PRAYER BOOK.

But I return to the alleged Romanizing tendency of the Prayer Book.

The only instance ever specified now-a-days, so far as I am aware, is the acknowledgement of the power of absolution in our Priesthood, and the terms in which absolution is pronounced in the office of Visitation for the Sick. We all know that this part of our Liturgy has been remarked upon, as a remnant of Popery, in quarters where more of soundness, at least, if not of knowledge, might reasonably be looked for.

In answer to such remarks, by whomsoever made, suffice it to say, that the form, which they thus condemn, is no more than the exercise of a power left by our Lord to His Church, in the Apostles, with whom He promised to be "alway, even unto the end of the world." Will the "Defender of the Articles" join in saying, that this is a concession to Romish prejudices? If he does, let him be aware how far the charge will reach. The Articles are as open to it as the Prayer Book; for the thirty-sixth says of "the Book of Consecration of Bishops, and Ordering of Priests and Deacons," in which this power is conferred, that it "doth contain all things necessary to such consecration and ordering; neither hath it any thing, that of itself is superstitious and ungodly." To you, my reverend brethren, I will not say anything in vindication of the assertion of this power. You know, that it is a power which the Church has ever thankfully acknowledged to have been given her by her Divine Head—and which no particular Church can ever surrender, without cutting itself off from the Catholic Church of Christ, and therein from Christ himself.

THE ARTICLES NOT THE SOLE TEST IN THE MATTER OF THE SACRAMENTS.

I have done with this writer's insinuations of the Romanizing character of the Prayer Book. But I must still detain you, with some observations on the most surprising (and, in truth, the most important) of all his claims of superiority for the Articles over the Liturgy—that which relates to the doctrines of the *Sacraments.* Here, indeed, we find what is at the bottom of the whole. "It is well known," he says, "that the attempt to raise a private interpretation of a portion of the Prayer Book, with reference to one of the Sacraments, into a standard of faith, *overruling the Article on the subject*, is one great source of disquiet, and an instrument of oppression in the Church" (I disdain to notice the personal attack here intended). "But," he proceeds, "in the statute, the Articles on the doctrine of the Sacraments are especially and pointedly singled out, as the test, by assent to which soundness of doctrine on these points is to be judged."

Now, what is the fact? The 13th Elizabeth, imposing the duty of subscription to the Articles, requires that every Priest or Minister of God's Word, shall "declare his assent, and subscribe to all the Articles of religion, which only concern the confession of the true Christian Faith, and the doctrine of the Sacraments, comprised in a book, entitled "Articles," &c.

It has been doubted, *what* Articles were here meant; whether all the Thirty-nine, or only such as are in the Act specified, as above, some of the Thirty-nine having manifestly no direct concern with either "the confession of the true Christian Faith, or the doctrine of the Sacraments."

Mr. Bennett, in his "Essay on the Articles," is cited by our author as maintaining that all the Articles were intended by our Legislature, and that the words, "Doctrine of the Sacraments" were added, not as something distinct from the true Christian Faith in general, but to denote that κατ ἐξοχήν, and in a manner remarkably full and express, our Church had delivered her sense, concerning the doctrine of the Sacraments, as the greatness, warmth, and importance of the controversies then on foot required.

That our author should gladly avail himself of such a testimony as this cannot surprise us. Neither can we be surprised at his omitting to remark that the reason given by Mr. Bennett for the Legislature's thus specifying "the doctrine of the Sacraments," is somewhat at variance with the known facts of history.

For at the time when the Articles were framed, and even when subscription was enjoined by statute—times abundant, certainly, in religious controversy—scarcely any one particular was so little the subject of controversy, or question, as the Church's doctrine of Baptism of Infants; but I dwell not on this. Any person who has ever read the statute will only smile at Mr. Bennett's ascribing to the Legislature so pregnant a meaning as he finds in its specifying the Articles of "the Doctrine of the Sacraments; and yet it is only for the sake of this fanciful meaning that his authority has been quoted on the present occasion. In opposition to it (though it is scarcely worth opposing), I cite a contemporanea expositio of the statutes.

In 1575, assemblies were held of the Puritan Ministers at which certain conclusions, drawn up by Cartwright and Travers, their leaders were delivered to the ministers for their direction. The following is one:—

"If subscription to the Articles, and the Book of Common Prayer, be again urged, it is thought that the book of Articles may be subscribed according to the statute of 13th Elizabeth, that is, to *such only* as contain the sum of the *Christian Faith and the Doctrine of the Sacraments.* But neither the Book of Common Prayer, nor *the rest of the Articles*, may be allowed; no, though a man should be deprived of his ministry for refusing it." Neal, H. P. I. 278.—It may be important to add, that the doubt which existed respecting the meaning of the 13th Elizabeth, is no longer of any practical moment; for the present Act of Uniformity (as well as the 36th Canon of 1604) requires a subscription generally to *all* the Articles.

It is not necessary to deal more largely with such grave trifling as this citation from Mr. Bennett. I proceed to prove that the Prayer Book, fully accordant as it is with the Articles on the doctrine of the Sacraments, does yet exhibit it with far more of clearness, and fulness, and precision.

THE PRAYER BOOK A PLAINER GUIDE.

From the very nature of the case, indeed, this was to be expected. One of the great uses of a precribed Liturgy is to secure a pure stream of Christian doctrine running through the whole body of prayer, addressed, as it is, to God, in the name, whenever it be not by the lips, of the congregation at large; and so to protect the laity, whose rights are especially involved in all that concerns their Prayer Book, from having their common devotions marred by the ignorance, the conceit, or the heterodoxy of their minister.

And as this is true of public prayer in general, so is it more peculiarly true of ministering *the Sacraments*, in which the Church not merely prays, but realizes both its devotion and its doctrine in outward actions. It is moreover necessary that it be made apparent that "the Sacrament be duly ministered;" for this, we know, is one of the distinctive notes of a sound branch of the Catholic Church. If baptism, therefore, be not "duly ministered"—if the form of ministering it do not contain all things necessary—if that form be corrupted by false or unsound statements, as to the necessity and benefits of the Sacraments—the particular Church in whose baptismal office such corruptions have places may cease to be, in just consideration, a Church at all. Hence it is plain that the real doctrine of every Church concerning Baptism, ought to be sought in the form of its ministration. Let us, for this purpose, make a summary survey of our own office of public Baptism.

BAPTISMAL SERVICE.

In it the Church first declares the absolute necessity of that Sacrament, and the reason of that necesity—namely, "that all men are conceived and born in sin, and that none can enter the Kingdom of God except he be regenerate and born anew, of water and of the Holy Ghost." The people are, therefore, desired to "call upon God, that of His bounteous mercy He will grant" to the child brought to Baptism in the state of sin in which he was born, "that thing, which by nature he cannot have, that he may be baptized with water and the Holy Ghost." They, accordingly, "call upon God for this infant, that he, coming to God's holy Baptism, may receive remission of sins by spiritual regeneration," thus expressing their faith according to the Nicene Creed—that is, "acknowledging one Baptism for the remission of sins" The Gospel is next read, which contains Christ's command that "little children be brought unto Him;" His gracious reception of those that were brought; His embracing them; His "laying His hands on them, and blessing them;"—and, upon this, the people are bidden "not to doubt, but earnestly believe, that Christ will likewise receive this present infant"—they, with thanksgiving for the blessed assurance, pray to God to do so—to "give the Holy Spirit to this infant, that he may be born again, and be made an heir of everlasting salvation." The Baptismal engagement is next made; the prayer of consecration follows, "beseeching God to sanctify this water to the mystical washing of sin, and to grant that the child now to be baptized therein may receive the fulness of His Grace, and ever *remain* in the number of His faithful and elect children." The child is then "Baptized in the name of the Father, and of the Son and of the Holy Ghost;" upon which the minister pronounces him to be *regenerate*, and "grafted into the body of Christ's Church." The people are called upon to "give thanks to Almighty God for these benefits"—and they do accordingly "yield Him hearty thanks that it hath pleased him to regenerate this infant with His Holy Spirit, to receive him for his own child by adoption, and to incorporate him into His own Church."

Such is the administration of Baptism in our Church; proceeding throughout on the principle, that every baptized child is born again of water and of the Spirit. I have made this statement from the Baptism of infants; but the principle becomes still plainer, if we compare with this the "Baptism of such as are of riper years."

In the former, the blessing is assured to the baptized infant without reserve: the people are bidden to "doubt not, but earnestly believe that Christ will favorably receive this present infant;" and this is all, while in the case of adults the words run "doubt ye not but earnestly believe, that God will favorably receive these present persons, *truly repenting, and coming unto Him with faith.*"

Again, the passages of Scripture used in the office of Baptism of Children, relate solely to the necessity of the Sacrament, and to the grace given in it. In the Baptism of Adults, are added those texts from the Acts of the Apostles, and St. Mark's Gospel, which require repentance and faith in the Baptized.

Surely, these differences in the two Offices, which in other respects are almost identical, prove that there is a difference in the views taken by the Church of the effect of Baptism in the two cases:—that, in infants, God worketh the grace of the Sacrament absolutely, although, by reason of their tender age, they cannot perform the conditions of the covenant, while in adults the grace is suspended on the conditions.

Compare this doctrine of Baptism in our Prayer Book with the statement in the 27th Article, and it will be apparent that the very same doctrine is there exhibited though in less clear terms. That Article, indeed, derives some additional light from the 28th "of the Lord's Supper." In the 27th we read, that "they that *receive* Baptism *rightly*" have the whole spiritual grace of the Sacrament, whereas of the Lord's Supper, the grace is given only "to such as rightly, *worthily, and with faith* receive the same. Now, *infants* may "receive rightly," especially as this is expressed in the Latin Article, recte *suscipientes*, a word implying simple reception—even passive and unconscious—*susception.* But adults can receive worthily and with faith. These qualifications, therefore, are required for the reception of that Sacrament, which belongs only to adults, and, accordingly, it is remarkable that in the Articles, while *suscipientes* is, as we have seen, the word which expresses reception of Baptism, the word *percipere*, involving both action and intention, is uniformly implied wherever the receiving of the Lord's Supper is expressed or included.

If this last observation appear to savor of verbal nicety, I frankly own, that I insert it as an exemplification of what I have experienced throughout my present inquiry, that every single particular which has cast up, however minute, has been in favor of the doctrine of Spiritual Regeneration in Baptism, and not one against it.

THE LITURGY NOT INFERIOR TO THE ARTICLES AS A TEST OF ORTHODOXY.

But I return to the superior clearness of our Baptismal office, compared with the Articles "Of Baptism," and I remark upon it, that whenever the Church speaks plainly in one of her authoritative documents, and less plainly in another, the manifest construction of the former must overrule every proposed interpretation of the latter. Dr. Samuel Clarke contrived to raise a metaphysical mist around the first five Articles, but it was dissipated by the plainer statement of the Communion Office in the Proper Preface upon the Feast of Trinity. In the same manner the Arian, Whiston, found the Liturgy much more difficult to deal with than the Articles; he, like our author and his party, boldly insisted that "no law requires any man to explain the Articles by the Liturgy, or to subscribe the Articles in the sense of the Liturgic expressions." And he was thus answered by Waterland:—II. 355.

"That the law of common sense (which is also the law of common honesty) obliges us to make the Articles and Liturgy consistent, if we admit *both*; and to believe that *both*, in reality, *mean the same thing*, being established by the *same authority.*"

But the Articles, it seems, are entitled to a decided preference, because they are "a precise confession of faith on all the great points of Christian doctrine drawn up in dogmatic propositions, while the Prayer Book is merely a collection of national formularies of devotion." Indeed! Is there no dogmatic teaching even in the Prayer Book? I ask this question without admitting that in such a case dogmatic teaching is a surer "Test of soundness for the Clergy," than the language of the Church's prescribed devotions. But we have "dogmatic teaching" in the Prayer Book. The Catechism is part of the Prayer Book (although this author will not recollect that it has any existence),—a part which, so far as concerns the Sacraments, was mainly drawn up subsequently to the Articles; it must therefore be presumed to be the more precise and accurate dogmatic exposition of the Church's doctrine of the Sacraments, especially as it is "an instruction to be learned of every person before he is brought to be confirmed by the Bishop"—before therefore he can be admitted to the Holy Communion—in other words, it is the confession of faith of every member of our Church, of the laity as well as of the Clergy, (which the Articles are not—for they are not a test of Church communion, but of ministerial qualification), a consideration which our lay brethren ought seriously to ponder when they are invited to join in an attempt to nullify the authority of their Prayer Book. Now, by the Catechism, I say, we are expressly taught and required to teach, that in Baptism every child is "made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven;" we are taught further, and required to teach, that "a death unto sin, and a new birth unto righteousness," is "the inward and spiritual grace" of Baptism; "for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." This is the precise dogmatic teaching of the Prayer Book—teaching far more clear and more precise nor less dogmatic, though far less scholastic, than the teaching of the same precious truths in the Articles.

Will the party with whom we are at issue still insist on "the superiority and pertinency of the Articles over the Prayer Book, in the determination of these points? I answer, not in any words of my own, but in the solemn declaration of the Church herself, in the Synod of 1604, at the very time, be it remembered, when this portion of the Catechism was first put forth in confirmation of the former teaching of the Liturgy:

"The doctrine both of Baptism and the Lord's Supper, is sufficiently set down in the Book of Common Prayer to be used at the administration of the said Sacraments, as nothing can be added unto it that is material and necessary."

So speaks the Church in the 57th Canon, and with it I dismiss all argument on the subject, claiming for myself and you the right, or rather deducing from it the duty, of acknowledging and preaching the plain, sufficient and complete doctrine of the Church, set down in the office of Baptism and attested by the Catechism; a doctrine conveyed, indeed, but not with equal clearness nor precision, in the 25th and 27th Articles that in that blessed Sacrament, *Spiritual Regeneration* is the express and *assured* gift of God.

After such plain testimony of the Church herself, what shall we say of those of her Clergy who not only pertinaciously but contemptuously decry her doctrine?

THE DENIERS OF BAPTISMAL REGENERATION.

One of them, who is now gone to his account, declared in terms which it is difficult to recite without shuddering—"That the doctrine of *Baptismal Regeneration has destroyed more souls than any one single error which has been branded on the black list of Heresy.*"

Another, who yet lives and may by God's grace be brought to a better mind, states in a sermon, which only last year was largely circulated in some of your own parishes, that Baptismal Regeneration is a *Popish figment*, flatly contradicts the Word of God, is *directly opposed* to the teaching of our Church, overthrows the nature of a Sacrament, is at issue with universal experience, and *in the highest degree unmerciful, immoral, and delusive.*"

A third Minister of our Church, bound by his office to preach in the very highest place, has put forth a tract entitled "The First Five Centuries of the Church, or the Early Fathers no safe Guides," in which, after exulting in the great advance of religious knowledge made by the present very enlightened age, he states a signal instance of this improvement, that "*Few serious persons now believe in Baptismal Regeneration.*"—p. 33.

"These serious persons," as they call themselves, seem to be in their own opinions, the successors of the "*godly* persons" of two centuries ago. But let us do their *godly* predecessors justice; they were for the most part incomparably more honest than their "serious followers." Few among them would have been capable of an expedient which I am about to state, but of which it is difficult to speak without more of disgust and indignation than we would willingly testify towards anything which has proceeded from such a quarter.

I will state the matter without comment, and leave the judgment on it to yourselves.

THE LITURGY TO BE ACCEPTED AS WELL AS USED.

It has already been said that the contest respecting the use of the Prayer Book, constituted the great struggle of our Church in the seventeenth century. The temporary triumph of her opponents, followed by the temporary downfall of both Church and State, taught the wise and faithful men who legislated for us at the Restoration to guard this precious treasure with a barrier which they reasonably hoped would be impregnable.

They introduced a new Act of Uniformity (still, by God's blessing, the law of the land,) which first recites, that "by the great and scandalous neglect of ministers in *using* the said Liturgy, the late unhappy trouble" had arisen, "to the great decay and scandal of the reformed religion of the Church of England." It proceeds to provide against the recurrence of such an evil, by enacting, "That every Parson, Vicar, and Minister in his Church upon some Lord's Day," within a prescribed period, "should openly, publicly, and solemnly, read the Morning and Evening Prayer; and after such reading thereof, should openly and publicly, before the congregation assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed *in these words and no other.* I, A.B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book entitled The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England." Now of this enactment, thus made for the very purpose of securing the faithful use of the Liturgy, by the only effectual provision, that every Minister "should, under the most imposing circumstances, solemenly declare his assent and consent to every thing contained therein"—what says the writer with whom we are dealing? "With respect to the Book of Common Prayer, there is required only Subscription to a Declaration, that it containeth nothing contrary to the law of God, and may *lawfully be used.*"

(This you are aware had already been prescribed by the 36th Canon, and had been found notoriously insufficient. Therefore, if the new Statute had required nothing more than this it would have been absolutely nugatory)

But to proceed, "the words of the declaration required by the Act standing alone, and independent of the context, might seem indeed stronger than the words of the Canon. But the context entirely does away with such a notion, for it expressly restricts the meaning of the words (assent and consent) to 'the use' of the Book."

Such is the expedient to which a Minister of God's Word, with the approbation of many others, has in these our days, permitted himself to have recourse, in order to escape from the obligation of really assenting and consenting to what he yet expressly declares that he does assent and consent—that is, to everything contained in that Book of Prayer which he uses in God's House and in God's service! He declares, it seems, his assent and consent only to the *use* of it, reserving to himself the right of believing, or not beliving as he may think best.

The Godly Preachers, at the time when the Act of Uniformity passed, and when, therefore, its intentions could hardly be misunderstood, were not equally astute. Two thousand of them chose rather to sacrifice their Benefices, than make this declaration. Calamy, in his "Life and Times of Baxter" (both of whom were ejected as Nonconformists, and were the leaders of the party), has recorded "the grounds of the nonconformity" of themselves and their brethren. I select one or two passages immediately relating to our subject:

"They were required to declare their unfeigned assent and consent to all and every thing contained and prescribed by the Book of Common Prayer, &c. When they had the opportunity to peruse the book, they met with several things there, which, after the strictest search they could make, appeared to them not agreeable to the Word of God"—(It seems that they did not hold it sufficient that they were "*not contrary* to the Word of God"—the sole restriction which our author recognises). "They observed that there must be not only *consent*, but *assent* too; and *that* to every thing in particular contained in this book. Words could scarcely be devised more full and significant to testsfy their highest commendation," &c. "As for the Book of Common Prayer, they found several exceptions to it, which appeared to them of great consequence, viz.:

"First," (and let us observe that this *is* the first, and as it is the main, the chiefest)—"That it teaches the doctrine of *Real Baptismal Regeneration*, and certain salvation consequent thereupon. 'We yield Thee hearty thanks, that it hath pleased Thee to regenerate this Infant with the Holy Spirit'—'It is certain by God's Word that children which are Baptized, &c., are saved;' whereas the Word of God says nothing about it. The sense of the Church" they continue, "as to the efficacy of Baptism is clear from the office of Conformation, 'Almighty God, who hast vouchsafed to *regenerate* these Thy servants by Water and the Holy Ghost; and hast given unto them forgiveness of all their sins' &c. This was a thing that appeared to our Ministers of such dangerous consequence, that they durst not concur in it, or any way approve it."

"For them, under their apprehension, to have gone to declare that there was nothing (in the Book of Common Prayer) but what they could assent to (as true) and consent to (as good to be used) and to have subscribed this with their hands, had been doing violence to their consciences, and attempting at once to impose upon God and man."

With these words I conclude what I have deemed it necessary to say on this subject, first entreating those among you, if there be any such, who agree with these honest Puritans in their exception to the Book of Common Prayer—to examine the matter most carefully and seriously, with humble prayer to God, that He will guide them in their inquiry. If the result should be that they continue to hold the same opinion, may they have grace to follow the example, which those faithful sufferers for conscience sake have left behind them, to their own honor and to the shame of those who, believing as they believed, have not faithfulness to suffer, as they suffered!

Day by day we should improve; day by day we should examine ourselves, whether we have improved; what additional knowledge we have acquired; what additional good we have done; how we have performed our duty to our neighbors, to ourselves, to God that created and redeemed us, in public and in private.—*Horne.*

From Thee, Blessed Jesus, we learn our duty; to Thee must we look, and to thy all-powerful grace, for strength to perform it. Not in ourselves, but in Thee, and in the power of Thy might, we are strong. Without Thee we can do nothing; with Thee, all things.—*Ib.*

Communications.

For the Churchman.

Mr. Editor,—Among the fallacies that must sooner or later give way under the progressive influence of truth, is a very plausible one which tends to reconcile many well ordered and generally soundly thinking minds to the essentially erroneous principle of severing the doctrines and precepts of religion from the Church with which it has pleased God to place them in—as far as human duty is concerned—an indispensable connection. I refer to the pretence that the amalgamation Bible Societies confine their operation to the mere circulation of the Holy Scriptures *without note or comment.* Such is not their operation. Their publication of Resolutions, Speeches, Addresses, Sermons, Reports, and Letters, is, in most cases, but the circulation of Tracts, giving particular views of religious truths and duties. Their Agents are often preachers, supported by their funds, having their influence increased by their Bible-Society-appointment and commission, and thus mingling missionary operations with their more direct agency, through means which the latter affords.

Not only thus, however, but also through the medium of the very Bibles distributed by them, do these Societies circulate notes and comments on the Scriptures. A correspondent ("Advocate") in the Churchman of July 15th, produces an instance in which, by a marginal reference, the American Bible Society gives a comment that Professor Turner, himself a member and committee-man of the Society, considers very perilous, as seeming "to contribute to" the "danger of losing sight of the end of Christianity in its all-important means; of raising the sacraments of our holy religion above the spiritual grace of which they are pledges; in the language of Bede, of loving the sign, and at the same time disregarding the thing signified."

Now the question is not whether the Bible Society is right or wrong in this its comment. I am inclined to believe the former, and that the Professor is decidedly wrong in casting upon it such an imputation. I think that the Society's view of the passage concerned is that of the Gospel, and that the Professor's is not. But this is not the point. The Society, in giving *any* note or comment, has departed from its own avowed principle, and its constant boast; and as long as it continues to circulate such copies of the Bible, is, by its untruthfulness, injuring the cause of the Gospel, and maintaining a moral attitude which should keep good Christians aloof from it.

But the American Bible Society, and the New York Bible Society, are not content with giving their comments in marginal notes: they circulate at least one corrupt version of the text. Through your paper, Mr. Editor, and if I mistake not, through the Banner of the Cross also, it has been shown that they distribute a popish French translation of the New Testament, made to favor popish errors, especially the sad one of worshipping idols.

A writer in the Protestant Churchman, "A. B. C.," who is probably one of the editors, and like the managers and patrons generally of that paper, a decided anti-Hobart-man, and favorable to amalgamation religious societies, is frequent and not very gentle in his censures of having in our churches and Prayer Books, and elsewhere, Scripture pieces containing designed effigies of our Lord, of the Blessed Virgin, of the Apostles, or of other saints; and yet he will greatly laud, and recommend, and patronize, a Society which thus sanctions, among other popish perversions of Scripture, the bowing down to graven images and worshipping them. When will Christians learn that sterling honesty, and firm and manly consistency, are essential to true evangelical piety, and to that faith without which no man can expect his justification with God? K. Y.

For the Churchman.

Mr. Editor,—In a communication in your paper of July 15th, under the signature of "Advocate," I meet with the following, as an extract from an article which Professor Turner, of the General Theological Seminary, had had published in the Protestant Churchman:—

> "I do really believe that *at the present time* there is danger of losing sight of the *end* of Christianity in its all-important means; of raising the Sacraments of our holy religion *above* the spiritual grace of which they are pledges; in the language of Bede, of loving the sign, and at the same time disregarding the thing signified. I cannot therefore do what might *seem to contribute to such an error*, by explaining our Lord's language, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,' of a reception of the Holy Eucharist; however firmly I believe, that whoever rightly does the former, will by no means neglect duly to perform the latter."

As this language appeared to me to contain a very strange and very dangerous principle, I desired to compare it with the article in the Protestant Churchman, in order to ascertain whether it is thoroughly correct. Having found an opportunity of doing so, I find that it is an exact copy, excepting that there are no italicized words in the original.

The passage appears to have reference to a work by the Professor, which I have not seen, on the "Parallel References" in the Bible. In this work, it seems, Professor Turner did not, on St. John vi. 52–56, refer, as parallel passages, and therefore explanatory, to those texts which record the establishment of the Holy Eucharist. In this extract from the Protestant Churchman, if I understand it right, the Doctor assigns as a reason for this, his belief "that at the present time there is danger of losing sight of the end of Christianity," &c. &c.; "of raising the Sacraments," &c. &c.; "of loving the sign," &c. &c. And herein consists the strange and dangerous principle to which I referred above. The Professor seems to avoid a certain interpretation of solemn words of our Lord, because inexpedient "*at the present time.*" Truth, like its Divine Author, is the same yesterday, to-day, and forever. Our Blessed Saviour spake for "the *present* time," and for *all* time; and what He spake, and what He meant, must be avowed, and spread abroad, and defended, though all the gates of hell were to send forth their legions of adversaries to oppose, pervert, or abuse it. If our Lord, in His mysterious words in St. John, had reference to the yet unaccomplished mysterious institution of His Supper, it is preaching "another Gospel" than His, to separate them from that reference. If He had not, the Professor's reason for the separation is not only useless, but positively wrong, because it supposes that if the *temporary inexpediency* did not exist, the reference might have been set forth. Who sees not the anti-Christian character of such a principle of interpretation!

Something like it appears also in a previous part of Dr. Turner's communication to the Protestant Churchman of May 27th. He there says, "Having taken some pains in that Essay"

—one "on our Lord's discourse at Capernaum, recorded in the 6th chapter of St. John"—"to show that the discourse does not *relate directly* to the Eucharist, and that any part of it can only be *indirectly applied* thereto with propriety, I purposely omitted any reference to that institution, lest the reader should think that I intended to teach a direct relation of the one to the other." "Known unto God are all His works from the beginning of the world." Known unto the Eternal Son—and therefore, we may humbly conclude, designed by Him—were all the bearings and references of all He said and did on earth. Known unto the Holy Ghost—and therefore, we may humbly conclude, designed by Him—are all the connections with each other of all the parts of the wondrous Volume of the Book which He caused to be written for our learning. For one, I know of no legitimate and truly Christian Biblical criticism or interpretation which sees "*propriety*" in any application of Scripture, direct or indirect, except on the ground of probable divine intention. These noble pursuits become secularized and unchristian when they seek for propriety in their exercise on any other ground. If there is propriety in applying any passage of Scripture, however "indirectly," to any other passage, or to any event, it can be *Christian* propriety only because reasonably supposed to accord with the will of the Divine Inspirer: and then the critic or interpreter who professes to give a full and clear view of the meaning of Scripture, is bound to bring it forward. He has nothing to do with "the present time," but to endeavor to enlighten it with all the counsel of God. He has nothing to do with the "danger" of the present time, but to oppose to it, with strong faith and earnest prayer, the full and entire mind of God, as drawn from the Scriptures; and then defy it to do its worst. He has nothing to do with what "the reader should think," but—if he thinks wrong—to teach him better.

If the thoughtful Christian who reads this article deems the principles on which it is founded to be correct, he will probably be filled with great solicitude respecting the rules and measures by which Biblical exegesis is conducted in our Seminary.

There is a duly italicized passage in Professor Turner's article in the Protestant Churchman about "a *good many young* people," which seems to indicate the existence of a feeling neither very holy nor very comfortable touching a feared extraneous influence over the students of the Seminary. I hope there is no reason why the friends of those "young people," of the Seminary to which they belong, and of the Gospel and the Church in connection with their future ministry, should think it not undesirable that such fear should not be altogether without foundation. T. E.

For the Churchman.

The maternal character of the Church is presented to us in the word of God as claiming for her our reverence, love, and obedience. As the spouse of Christ, it was through her instrumentality that we were subjects of that being born of water and of the Spirit without which our Lord declares a man cannot enter into the kingdom of God. Thus, with God for our Father, and the Church for our mother, she has had assigned to her by her Maker, Who is her Husband,* the office of bringing up His children in His own nurture and admonition. To this end, she hath always had in charge, for their rightful administration, such services and ordinances as He has been pleased to appoint as tests of His people's faith and piety, as means through which He wills that His grace and mercy shall flow to them, and as conditions on which He will pardon and justify them freely, and save them eternally. Thus it is the Chnrch's high prerogative and momentous duty, to be faithful in imparting the ministerial commission as hanedd down from the Apostles, in administering the sacraments, in public worship, in the laying on of hands, in the preaching of the word, and in all that appertains to "the work of the ministry." And besides what is herein particularly defined and required in Holy Scripture, and as essentially connected with its due discharge, it is evident unto all men diligently reading that Scripture, that the Church, to which "were committed the oracles of God," has authority, and it is its duty, to provide—so that nothing herein done be "contrary to God's word written"—laws and ordinances of divine service, of pastoral ministration, and of holy living, which her children are under a religious and moral obligation to observe. Herein, however, it is necessary that she guard against the liability to err from God's ways, which necessarily results from her prerogatives aud duties being a treasure committed to a vessel, which—however pure and heavenly the treasure—is, because of the frail and corrupt materials of which it is here formed, of the earth, earthy.

Now, and with us, this liability to err is mournfully proved, and extensively illustrated. From Holy Scripture and ancient authors, we learn how it was with the Church when the Scripture was completed and committed to it, what rules were given therein for her perpetual guidance, and how her organization, ministrations, and operations generally, were arranged and settled, as the apostles, taught immediately by Christ and His promised Spirit, and holy fathers, taught by them, and men who kept close to the known will of God as their only consolation and support amid cruel persecution and sufferings, knew to be of that leading into all the truth for which Jesus promised to His Church the gift of the Holy Ghost.

Comparing what the Church then was with what it now is, we see, on the one hand, her instructions and appointments rendered, by unchristian superadditions, by the accompaniment of unchristian principles and motives, by the intermixture of heretical doctrines, by superstitious and idolatrous, and unholy and immoral tendencies, and by measures of enforcement fraught with tyranny unworthy of man, and sinful against God—such as neither Scripture nor primitive purity and piety allows, and such as the followers of Christ cannot obey without revolting against Him: while, on the other hand, we see divine appointments abrogated, or turned into mere matters of form, or expediency, or human regulation; we see the great principle, which, in all the dispensations of His Church, God has been pleased to adopt and sanction, as necessary for man's nature, and most for his welfare, of engaging him in outward and visible rites and ordinances of divine service, and of imparting to sundry of these a high and holy mystery of signification, and an essential importance of effect, and investing them with a strictness of requirement, which raise them high in the scale of religious and moral obligation—we see this principle thrown aside and profanely mocked at, and its operation only so far admitted as to human expediency and policy, and to man's judgment of what is most fitting in religion, may seem best; we see what is held to be the Church taking her maxims from the world, mingling its expedients and devices with her management, and pandering to the pride of the human heart by nice adaptation to the spirit of the age, to popular tastes and feelings, and to the dictates of private judgment; we see the easier method of exciting mental frames and tastes and feelings, substituted for the harder one of performing substantial duties; we see the idea of being in covenant with God removed from the connection, in which Himself has placed it, with outward and visible signs and forms, and mere movements and exercises of mind made the means and evidence of that covenant; we see, for man's direction in religion, the search, rather for a gate as wide, and a road as broad, as varying wills and fancies may desire, than for the straiter gate and narrower road marked out by the commandments and ordinances of the Lord; we see instruction in the faith dealt out as if it were its object rather to adapt itself to times, places, and circumstances, and to try how much of truth may, for availableness' sake, be shoved aside, or left to fancy, than clearly to lay open all the truth in Christ, in all its parts and requirements, and solemnly declare His wo against those who desire another Gospel; we see, in short, such modes and measures of religious instruction, gradually and subtly sliding down towards the degraded level of infidelity, that so-called Christians and Christian Churches hold what they have of Christ's religion, not so mnch because it is His, as because it seems to them reasonable and right; or have in them little more of Christ than the very slenderest confession that he was a man who taught a religion and morals somewhat better than the world had otherwise known.

Still, thank God! His Church is yet in our midst, as our mother and instructor; proved by true and ample history to be that very Church which apostolic men, perhaps holy Paul himself, planted for Christ in Britain, ere He had long been ascended to His throne of empire; which, though, in process of time, grievously soiled with sinful and anti-christian corruptions, lived to be at length, by God's blessing, "clean escaped" from them; which, in this its reformed state, retaining still all the maternal authority, and all the agency for man's spiritual and everlasting good, which her Lord has given to His Church, and kept by His grace and power, from the endlessly diversified Protestant forms of schism and heresy and antichrist, which tried either to lure or drive her from allegiance to the blessed Gospel, was extended by Britain to this then British territory, and furnished from the same source, when the territory became independent, with the divinely required means of full organization as a distinct branch of the mystical body of Christ; and which, here and now, boldly appeals to "Holy Scripture and ancient authors," for the validity of her claim to being the very "pillar and ground of the truth" which God set up and strengthened when Paul and Timothy ministered unto Him; and the very nursing mother, instructor, and guide, into whose arms the apostles received the nations, that they might know Christ as the way, the truth, and the life, be led in His way, be nurtured in His truth, and be animated and strengthened by His life here and forever. This Church we have; still, by her evangelical and Catholic standards, witnessing for the truth of God against all its gainsayers, be they Popish or be they Protestant; and providing, by a Liturgy replete with the spirit and instructions of the Gospel; by daily ministrations in public; by taking from among men those duly proved to have the fitting qualifications, according to rules and measures whereby she brings to bear on the momentous transaction all the solemn principles and precepts which the Bible to that end furnishes, and giving them the ministerial commission which she has received in regular descent from Christ Himself, and charging them, by the most moving considerations, to devote themselves gladly and willingly, to all that appertains to their office as pastors of His flock, fathers and instructors of His children, guides and rulers of His people; and by urging upon her members, as indispensable to their cherishing a reasonable hope of God's favor and their soul's salvation, that they contribute cheerfully, liberally, to the full extent of the means God gives them, and so that it shall be really a sacrifice to themselves, encountered for His sake, to sustain her holy ministrations, to provide in sufficient numbers, and generously support in their absorbing duties, pastors for her service, to furnish all practicable remedies for her children's sufferings in poverty and sickness, that so she may the better bless them with her spiritual blessings, and win them to her Lord, and in general to strengthen her hands, and enlarge her influence, in all proper measures for bringing glory to God, and success and triumph to His Gospel:—this Church, I say, we have, thus providing for our being and doing, and for our continuing, and more and more growing, as Christ's faithful soldiers and servants should.

To this mother—because she is set over us by the Lord, because she is herself so true to that Lord, and because she is so well prepared to guide us in the way that leadeth unto life—to this mother *only*—because there is none other so true, and that can be so efficient, and because all association of others with her, though they may seem to be somewhat, can add nothing to her, but may seriously neutralize, mar, and hinder her just influence for good—to this mother, and to her only, her children should look for instruction and guidance in the ways of God's laws and the works of His commandments, in the whole and undefiled faith and the true piety and virtue of His Gospel. And their filial duty to her should be considered as never rightly discharged, until she is furnished with all the means of usefulness which it is in their power to afford; until they avail themselves, to the utmost of their ability, of all her provisions for their spiritual and eternal good; and especially, until she can show, in their characters and lives, proof of her success in winning souls to Christ, and in instrumentality to their being kept by the Holy Ghost true to the faith, the piety, and the charity of the Gospel, and their being approved of God, and having favor with all good people, for their sincerity and consistency, their usefulness and benevolence. B. T. O.

THE CHURCHMAN.

New-York, Saturday, July 29, 1848.

"THE COMMUNION OF SAINTS": A Discourse delivered in St. Michael's Church, Brooklyn, N. Y., on Sunday, 26th March, 1848, by EVAN M. JOHNSON, Rector.

THE GOSPEL TO BE GIVEN TO OUR SERVANTS: A Sermon preached in Several of the Prot. Episcopal Churches, in Charleston, on Sundays in July, 1847, by the Rev. Paul Trapier.

These two discourses have been sent to us out of the ordinary way, and with a request that we would take such notice of them as they might seem to us to deserve.

The first discourse opens with a concise and unexceptionable statement of the doctrine of Communion of Saints, and of the obligations on all Christians to believe and to practise it. In illustration of the practical operation of the doctrine in a certain direction, we have there the following passage:

"In all ages of the Church, this doctrine, taught by the Saviour himself, and enforced by so many and so striking passages of God's word, has powerfully influenced the members of the true Church of Christ and inspired them with feelings of deep commisseration for the oppressed, and with determined exertions for their relief. In the first centuries, a community of suffering among Christians produced also a community of commisseration, and whenever any were released from their persecution, or oppression, or bondage, they immediately sought to obtain the relief of others, who with them were one in Christ. I have only time to state a few historical facts to confirm this statement: About the year 340 B. C., a canon had been passed strictly prohibiting the appropriation of the sacred vessels of the sanctuary to any secular purpose. St. Ambrose of Milan, to *redeem captives*, when no other means could be obtained, sold the sacred vessels and utensils of the Church, to make provision for what he called "the living temples of God." He speaks in his own defence, and personifying the Saviour, he says, "the ornament of my Sacraments is the redemption of captives." St. Austin disposed of the plate of his Church for "the redemption of captives." In an after age, when the northern herds overran the Roman Empire, making slaves of those they captured, the power of the Church was soon brought to bear upon these ferocious barbarians. As soon as they became Christians they were compelled to release their slaves. See, too, in the contests of the Bishops, and the Church of England, with the Norman Kings; they held in abject slavery almost the whole population of England. The Bishops were the friends of the oppressed, and some even sacrificed their lives in behalf of oppressed humanity. We have an eminent instance in the modern history of the Church, where really believing the doctrine of "Communion of Saints," and acting under the influence of its truth, St. Vincent of Paul *permitted himself to be made a slave*, that he might go and carry the consolations of the Gospel to those who had been made slaves for their crimes. For many centuries it continued to be the Church's rule, that whenever a slave became converted, and was baptized, he became a free man. From these few facts, selected from many hundreds of the like kind, we are sure, that many of the most eminent Saints, of all ages of the Church, have been the friends of the oppressed—have done what they could to mitigate the evils of slavery, and, whenever it was possible, to release men from bondage. We see not how they could have done otherwise, if they really believed that every individual, whether bond or free, that had been renewed after the image of Christ, and been received into His Church, had become a part of Himself; of the body of which He is Head. 'If one member suffered, the other members suffered with it.'"

Of the self-sacrificing spirit which leads men to forego the comforts and enjoyments of life, in order that they may succor the unfortunate and relieve the distressed, there can be but one opinion; it is worthy of all admiration. We beg to suggest, however, that there is a broad distinction between relieving distress and misery and exciting discontent and rebellion. We agree with the author of the discourse, that the former office is worthy of the Ministers of GOD, and we have no doubt he will agree with us, that the latter belongs to the agents of Satan. *Incidit in Scyllam qui vult, &c.*

"For many centuries it continued to be the Church's rule, that whenever a slave became converted and was baptized, he became a free man."—We apprehend, either that this statement is inaccurate, or that it is only applicable to some other kind of bondage than the word "slavery" ordinarily suggests. As stated above, the rule is a denial of baptism to slaves, continuing such; a denial little congenial with Christian charity. We are aware that the point was once raised, and debated, in reference to the Colonies, whether a slave acquires emancipation by baptism; "but this," says Burn, "seemeth to be now fully settled in the negative—both by divines and lawyers. Bishop Fleetwood says there is no fear of losing the service and profit of the slaves, by letting them become Christians; that men are prohibited neither by the laws of God, nor of the realm, from keeping Christian slaves; and that slaves are no more at liberty after they are baptized than they were before."

Assuming that the Communion of Saints is the belief of a large portion of our citizens, Mr. Johnson proceeds:

"There are in these United States about three millions of persons of African extraction. The ancestors of these people were brought here from Africa, as slaves. In these northern States slavery has gradually been abolished; in some of the western States it has never existed. These descendants of Africans with us are all said to be free. In the southern States, slavery exists, as it ever has, in all its rigor. Some few persons are free, so called; but so great are the difficulties, created by law, of liberating slaves, that the number of free persons of color diminishes rather than increases.

It is computed that there are two and a half millions of slaves and four hundred thousand free persons of color in these United States. In these, there are twenty-seven Prelates of the Roman Communion and twenty-nine of the Anglican Communion; the one holding their Apostolical succession through the Roman branch of the Church; the other through the Anglican. There are subject to the former eight hundred and ninety-two Priests, and to the latter about fourten hundred and twenty-seven, making in all fifty-six Prelates and two thousand three hundred and nineteen Clergy in these United States.

Many thousands of our most distinguished public men, men of influence and character, belong to one or other of these communions and attend upon the public ministry or service of these Prelates and Clergy. These all, both Clergy and Laity, in their daily or weekly service, before God's holy altar, in his Church, renew their oaths of fidelity to Him and the Church, by repeating the Apostle's Creed and say, 'I believe in the Holy Catholic Church; the Communion of Saints.'"

Free so called, from which words we suppose we may infer that emancipation confers after all only a nominal title to freedom. We have quoted this passage, however, in order to speak to the point of "religious privileges." We have no doubt that all the members of the Church in this city and diocese have come short of that duty of communion of Saints which Mr. Johnson inculcates; but it is by no means so clear to us that the colored people have been excluded by the Church from any Christain privilege. The formation of themselves into separate Churches has been the voluntary act of the colored people themselves, is continued by their own choice and is accounted by them a privilege. How a compliance with the wishes of our colored brethren in this particular is a violation of the communion of Saints it is difficult to perceive.

Mr. Johnson mentions other instances in support of his position that colored Churches and individuals do not possess a community of Christian privileges with the whites. The first is that colored persons are not admissible to the General Theological Seminary on the same terms with other students. The answer is that no Christian privilege, no participation in any Christiah ordinance is dependent on admission to the Seminary, or on the prosecution of studies under its rules and guidance. The ministry is open to colorod men as well as to others; and we have some, and hope to have others, who have, in a canonical way, become candidates, pursued their studies, stood their examinations, received orders, and entered on the work of the ministry. In all this we can see no deprivation of Christian privileges. Colored candidates for the ministry, as well as other candidates, pursue their studies, under the advice and direction of their bishops and others authorized to guide them, in such manner as is thought most conducive to their good and the good of the Church.

"But when ordained," says Mr. Johnson, "they can only officiate in the presence of colored persons." We know of no restriction or limitation of this sort. Colored clergymen in this respect are on an equality with other clergymen, and may celebrate the service and preach on the same conditions. If a congregation of whites call a colored man to be their rector, he is free to accept the call. If the rector of any Church choose to invite a colored man to assist him in the services or to preach for him, he has the right to do so and the liberty to exercise his right. What more would Mr. Johnson have? Would he have white congregations compelled to call colored clergymen for their rectors, or white rectors compelled to invite their colored brethren into their pulpits? This would not be equal; it would be giving to the colored brethren a larger liberty than to the white.

"To permit such to minister," continues Mr. Johnson, "in white congregations would, even now, by many, be considered an outrage upon decency."—This is another matter, an objection of a different kind. As regards Christian immunities and privileges, and the canons that regulate them, there is, so far as we are informed, no favor shown on the ground of color; but certainly there is the repugnance to which Mr. Johnson refers, on the part of almost every white congregation to the reception of the ministrations of a colored clergyman; a repugnance deep and strong. We have as little sympathy with this repugnance as Mr. Johnson himself, but still we are not prepared to quarrel with a congregation and make a point of conscience about it, unless we are first convinced that it violates some law, either Divine or Ecclesiastical. This, however, cannot be pretended; and therefore the repugnance of a white congregation to the ministrations of a colored clergyman is of the same nature as their repugnance to hear a good man because he happens to be a bad speaker, or to have some unfortunate and disagreeable peculiarity of manner. Such feelings cannot be justified and may be properly combatted with argument and moral suasion; but to fly in their face would only exasperate and incense them, and be the part of rashness and folly; and to oppose them by special legislation, prohibiting the several objections which congregations are apt to make to the services of some clergymen at the expense of others, and requiring them in all cases to regard the office and not the man, would be found not a little arbitrary and oppressive.

The distinction of colors, like every other distinction in society, is one that serves as a test of christian tempers and principles, and an opportunity for their exercise. In a country in which people of color predominate and the whites are few and depressed, there is a call for forbearance and generosity on the part of the colored, and patience and humility on the part of the white population. In this country, at the present time, it is the whites who are specially called on to forbear the exercise of all unkindness and oppression, and the colored people who have the best opportunity to manifest the graces of meekness and humility. When these tempers prevail, a thousand small matters will be easily regulated, which without them would be the occasion of vexation and asperity.

That there will be at times, on both sides, displays of un-christian temper is no more than the nature of man leads us to expect. Mr. Johnson gives an instance of this sort in a note, which we do not hesitate to condemn. We much doubt, however, whether the Clergyman who could not put down such a "prejudice," united with his office the qualifications which it requires. Certainly if he were "obliged to leave the place" for this reason, the obligation was not one of duty.

In justice to the author we give the passage on which we have commented:

"Now, I would ask, how have those, who profess this faith, discharged the duties which we have seen are required by the Holy Scriptures, towards this class of their fellow christians and fellow men? Here, in these northern States, free States, so called, what is the actual and true state of the case, as regards the colored people? I will not speak of their deprivation of many civil rights, which all others enjoy, but I shall speak of their religious privileges. Here, in many of our cities, we have established *colored* churches with *colored* persons in Holy Orders to serve in them. Now, why was this separation of Christians made, and why continued on account of color? Is it not purposely to keep these latter in a separate external communion? Is it not on purpose to perpetuate caste in the Christian Church? Indeed, this is all but openly avowed in the report of the committee of the convention of the Episcopal Church in New York, upon the application of one of these Churches to be admitted to the convention.

Who would say that the colored Churches enjoy the same privileges as Churches, or that the individuals composing them take the same rank as Christians, as the members of white Churches, or of those individuals belonging to white Churches? Then, what shall we say of those persons of color admitted to Holy Orders? We have a Theological Seminary, where it is thought the Students enjoy peculiar advantages of a literary and theological nature, and where some think their religious and pious habits are improved and strengthened. To this Seminary, a young man of color, though he be baptized with the baptism of the blessed Jesus, both with water and the Spirit—though he have received grace and strength by the imposition of the chief Pastor's hands—though he have received the body and blood of his once sacrificed Saviour and Lord—though thus his humanity is exalted to a participation of the Divine Nature, and though he be hereby enabled to live godly, righteously and soberly, yet he cannot be admitted because his skin is not as clear and his complexion as bright as others, who are permitted to enjoy these opportunities for intellectual, moral and religious improvement! What a comment this upon the doctrine of "Communion of Saints!" Such are compelled to seek their education where best they can obtain it. When such have received Holy Orders, they are empowered to admit members into this Holy Fellowship of which we have spoken; to "remit or retain sins;" to offer the Holy Sacrifice on God's Altar, and to distribute to penitent sinners the bread of life. They are to stand in the immediate presence of Christ at His Altar, to interceed for the people. This is their high calling in the Church of Christ. But they can only do this in the presence of colored persons; to permit such to minister in white congregations would, even now by many, be considered an outrage upon decency. How is this feeling and this practice at variance with the doctrine of "Communion of Saints"? How earnest should be our Prelates and Clergy to enforce upon their hearers the importance of carrying out the principles involved in the belief of this doctrine. The Church with us should take the lead in abolishing all those remaining distinctions on account of color, which interfere with a cordial reception of this doctrine and the full enjoyment of every Christian and Spiritual privilege by each member of the Body of Christ."

Of the rest of the discourse we will only say that it takes, in our judgment, the true ground on the general subject, though we differ from the author in some of the applications of his principles. In saying that it takes the true ground we mean that it does not attack the institution of slavery as in itself wrong, but strongly advocates such an amelioration of it as shall divest it of its more oppressive features by affording protection to the slave against the capricious cruelty, the avarice and heartless oppression of the master; a mitigation which no Christian can oppose, but to which the incendiary spirit of abolition presents the greatest obstacle.

Of the other sermon, the title of which we have put at the head of these remarks, we may say that it is a practical refutation of the charge of indifference on the part of our brethren at the South in regard to the instruction and Christian treatment of the slave. Instead, however, of making extracts from the sermon, we subjoin the following appendix designed to illustrate the efficacy of the ministrations of the Church with this class of people.*

The Church papers brought by the Hibernia are singularly deficient in Ecclesiastical Intelligence. We are again indebted to our Clerical brother for an addition to our usual supply of Journals.*

Of the Consecration of St. Augustine's College, Canterbury, of which we gave a full account last week, the English Churchman says:

"At this time last year we recorded one of the most important and interesting events which has occurred to the Church in our time—the Consecration, on St. Peter's day, of four Bishops for newly-erected Sees in our Colonies; for which most gratifying event we were, in a great measure, indebted to the pious munificence of a single member of the Church.

"We have this week to record a not less interesting, and, at this time, perhaps a still more important occurrence—the opening of St. Augustine's Missionary College, at Canterbury, on the same Holy Day of the Church, also for the benefit of the Church in the Colonies, and for which we are likewise indebted principally to the Christian zeal and love of one individual.

"Two such events as these within twelve months, may well be thankfully received as a call upon all of us to bless God and take courage, casting aside, as unworthy and thankless, all doubt or despair—all indifference, apathy and inactivity.

"Now that the deep importance and imperative duty of fulfilling the Mission of the Church in our enormous Colonial possessions are felt and acknowledged, it is impossible to over-estimate the value of a College devoted exclusively to the training of Missionaries, by whom this duty may be adequately discharged, in strict accordance with the genuine principles and practices of the Church.

"In such events as those which we have specified we may observe, what has always been observed, that in proportion as men feel and zealously set themselves to fulfil their duty to the Church, so the Great Head of the Church is pleased to bless their endeavors, and to raise up unexpected aid and encouragement. In few instances has this been more signally the case than in the progress of the Church in the Colonies during the last five years. If it be less evident at home we may be sure that it is owing to some deficiency in ourselves, or that it is the appointed trial of our faith and perseverance.

"We need scarcely remind our readers—but the most prominent record of the circumstance is due to the parties themselves—that by the munificent example of Mr. A. J. B. Hope, M. P., and the zealous exertions of the Rev. E. Coleridge, of Eton College, the establishment of St. Augustine's Missionary College has so happily been effected.

"The statutes of the College were approved by the late Primate, and have been formally sanctioned by the present Archbishop of Canterbury. The Warden is Bishop Coleridge, who formerly occupied the Colonial See of Barbadoes; the sub-Warden is the Rev. G. Pearson; the Primate is Visiter, and, with the Archbishop of York and the Bishop of London, possesses the power of making the chief appointments to the College. A Royal Charter has been granted to the institution, and nothing appears to have been neglected which could give completeness and permanence to its machinery. Long may it flourish, and may it bring down upon the whole Church, and especially upon its founder and benefactors, the blessing of Almighty God! We earnestly commend it to the prayers of our readers."

At the Commemoration at Oxford, July 5, (a detailed account of which will be found under our Foreign Head,) the Honorary Degree of D. C. L. was conferred on Mr. A. J. B. Hope, M. P., the founder or St. Augustines, on the Hon. W. E. Gladstone, M. P., and several other distinguished individuals.

We find in the Guardian—taken from the Leeds Intelligencer—a very interesting account of the marriage of Dr. Hook's eldest daughter, to the Rev. G. Henry Greville Anson, M. A., incumbent of Birch, Lancashire, and Chaplain to the Lord Bishop of Manchester. The rite was solemnized by the Bishop of Ripon. As the Bridal party entered the Parish Church where they were greeted with the smiles and good wishes of thousands of their parishioners, forty of the girls of St. Peter's National Schools, dressed in white, and bearing each a basket of flowers, were arranged on either side of the passage, from the north door to the Altar Steps. As the Bride and Bridegroom advanced from the Vestry to the Altar, the girls scattered the flowers in their path, and likewise on their return. After the ceremony, the scholars returned to the National Schools, where, to the number of 430 boys and girls, they had, by the generosity of the Vicar, a small present made to them. In the evening the Chief Chorister, and the Vergers of the Parish, were entertained at Dinner at the Griffin Inn; also the members of Dr. Hook's class, chiefly composed of working people, met in the girls' school, where a comfortable tea was provided for them by their respected Pastor. To the warm congratulations and earnest prayers of his attached parishioners and friends at home, will be added those of many in America, who cherish for the Vicar of Leeds sentiments of the highest respect and esteem, and of not a few who have been privileged to enjoy his hospitality and to have witnessed his zealous and self-denying labors of the Church.

☞ We would invite the attention of our readers to the following "Appeal," in the hope it may receive a due consideration:

AN APPEAL TO THE FRIENDS OF THE CHURCH,

In behalf of the Congregation of St. Paul's Church, Paterson, New Jersey.

Dear Brethren—Under the peculiar circumstances of the case now presented for your consideration, I depart from my customary practice. A brief recital will put you in possession of the grounds on which your benevolence is invoked.

The beginning of the enterprise in this behalf was made in 1817. The number of persons engaged in it was small, and their means limited. It was not until 1826 that the Church was ready for consecration. In its erection, a debt was incurred, which pressed heavily upon them for years, and greatly limited their growth. By the blessing of God, on patient perseverence in well-doing, they were enabled, in 1845, to enlarge and improve the Church edifice, so as to render it one of the fittest and most beautiful in the diocese. Their affairs were altogether prosperous, and full of promise. The end of their hopes and prayers seemed well nigh reached. But it pleased God to visit them with the severest disappointment. On the morning of the 28th of June, a fire broke out in the neighborhood, destroyed several houses, and entirely consumed the Church; and with it, sad to say, Mr. Robert Johnston, a gentleman of great excellence, and a most active parishioner. The insurance of three thousand dollars was just equal to the remainder of their debt, and they were left with nothing but their site.

But though distressed, they are not discouraged. With true Christian faith and fortitude, and with a comprehensive love which that faith only can inspire, the Rector, Wardens, and Vestrymen, immediately adopted the following resolutions, with perfect unanimity:

"*Resolved*, That, God helping us, we will take immediate steps to erect a suitable Church edifice.

"*Resolved*, That the subscriptions be immediately opened for contributions for erecting a fire-proof edifice.

"*Resolved*, That this Board are unanimously of opinion that the sittings in the new Church should be free.

"*Resolved*, That the Bishop of the diocese be furnished by the Rector with copies of the foregoing resolutions; and that he be requested to call the attention of Churchmen to our recent and great calamity, and to give us such aid and counsel as our circumstances require."

Having visited Paterson, and officiated in the temporary Chapel, which has been provided for public worship, and met with the Rector, Wardens, and Vestrymen, I can speak with perfect confidence of the excellent spirit which pervades the congregation; and of their full determination to do their utmost, not merely to repair their loss, but to make more ample provision for the spiritual wants of the community. The perfect unanimity of feeling which actuates the Vestry, is a token of good from God, and may be accounted on as the assurance of His blessing. "Verily, I say unto you," "that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

Paterson is a very large manufacturing town.—There are several hundred English families in employment. They were born, baptized, and brought up in the Church to which we owe our spiritual birth. They have come to us in the ordering of a gracious Providence; and there is no provision for their religious nurture, or the nurture of their children. They shrink from intruding on seats paid for by others. They are not able to pay for seats for themselves. They leave the Church,—they are lost to her protection—they are lost to her worship—they are lost to her faith. They wander into strange pastures. They go astray, and are caught by wolves, and are dashed to pieces from precipices, as sheep that have no shepherd. The Churchmen of Paterson are moved of God to meet their case. They have determined in God's name it shall be met. They are resolved to do their best to meet it. But it is beyond their best. They must provide a Church beyond their ability. They must furnish pastoral care beyond their ability. They must supply training for their children beyond their ability. They must therefore ask aid. And they have a right to ask it. I give my personal and official guaranty that what they have undertaken they will perform. They will build a Church at once. They will build a stone Church. They will build a Church which will be subject to no debt. They will build a Church in which the rich and the poor shall meet together, before Him who is the maker of them all; and where the blessings and the graces of the Gospel shall be dispensed to all who will, without money and without price. It is a great and gracious enterprise. It has a claim on all who love the Lord Jesus Christ.—As the case of a people visited by the heavy hand of God—as the case of a people at unity with themselves—as the case of a people who have put their own hand to the work, to do their utmost—as the case of a people resolved to offer of their best to God, and to offer it without the drawback of a debt—as the case of a people who look not on their own things only, but also on the things of others, and who are leading on the glorious enterprise of A FREE GOSPEL IN A FREE CHURCH, I commend them heartily to all who love the cause for which the Saviour shed His blood. "Freely ye have received; freely give."—"The liberal deviseth liberal things, and by liberal things shall he stand." God loveth a cheerful giver.

G. W. DOANE, Bishop of
Riverside, July 12, 1848. New Jersey.

We take very great pleasure in asking the special attention of our readers to the following:

DEPOSITORY 20 JOHN ST.
New York, July 25, 1848.

Rev. and Dear Sir,—The Agent of the General Protestant Episcopal S. S. Union has received several applications for Libraries and Books of instruction, from Clergymen in charge of feeble and almost destitute stations; but there are no means for distribution now in his hands unappropriated. The subject is engaging the attention of the Executive Committee of the Institution—in the meantime, are there not warm hearts, and open hands, that will be *first* to seize occasions of bestowing, where their gifts will, by no means, be misapplied? And will you not be kind enough to draw the attention of the readers of the Churchman to this work of benevolence?

I am, Rev. and Dear Sir, very respectfully your obedient servant, DANIEL DANA, JR.,
Agent, &c.

New Publications.

AMERICA AND GREAT BRITAIN—Bishop Doane's Address at Burlington College, Fourth of July, 1848. Burlington. Edmund Morris. pp. 14.

We are not surprised at the enthusiastical reception of this thrilling Address by its favored auditors; nor that its publication should have been at once asked for, by acclamation. Its theme is Peace—the great gift of God to man. After a most beautiful description of the nature and effects of this precious boon from Heaven, the Bishop proceeds.

"I have not forgotten, that the great public document, which has just been read before us, as the manner of this celebration is, was the solemn prelude of a long and arduous war, between two nations; who, in the sight of God, stood, as a mother and her child. Nor, that, in thirty years, they were again engaged in war. Nor, that, since then, the danger, once and again, has been most imminent, that they must bathe themselves in blood. It is rather because these things have been so, that I have spoken thus. Because, as one that has to do with young and tender minds, I would be careful for their first impressions. Because, in settling, as the usage of this College, to be kept, I trust, to "the last syllable of recorded time," the observance of this birth-day of our nation, I would disavow, now and for ever, for myself, for you, my friends, and for these children, the faintest shadow of a thought, that it involves the slightest remnant of a hostile feeling, toward that great nation, from whose womb we sprung, and, at whose bursting breasts, our fathers all were nursed. That, so far from that, a fit and proper use of this, our nation's holiday, is a renewal of the vows of love, which brothers owe to brothers. That, having fought our way to man's estate, and won the prize for which we fought, and made it glorious before men and angels, we can well afford to shake hands, and be friends; and, none the less, but some the more, that we have quarrelled twice, and fought it out. That, having tried the issues of the fight, and tasted all its woes, our thoughts are turned to peace, as God's great gift to us, and our great trust for man. That, so God help us, we will fight no more; and, least of all, with our own brethren of the blood; but, will set forth, to all mankind, as truths, which freemen only feel, that the two nations of the world, who know what freedom is, and how to use it, are too great to fight; that, neither can require of either, what the other should not give, that where we cannot quite agree, we can agree to disagree; that we have common duties, to perform, a common trust, for human kind, to execute; a common source from which our hearts all fill their cisterns, with the same red blood; a common language, which our mother's voice first made familiar to our ears, in lullabies; in which we wooed and won our wives, in which our children lisped and prattled nature's loveliest melodies to all our hearts; a common stock of learning and of letters, such as all the world beside has not to show; and, best and dearest of them all, a common Church, a common altar, and the common prayers. Not that the acts and efforts of our patriot fathers shall be disavowed, or disregarded. Not, that the trials and the toils, the struggles and the sacrifices, of the men of seventy-six, can ever cease to be our heritage and glory. Not that the memory of Lexington and Bunker Hill, of Monmouth, Princeton, Trenton, ever can grow pale. But, that things done are finished, that by-gones should be by-gones; that a fight, fought through, is done; that the only justifiable end of war is true and lasting peace. that life was made for love; that nations have a mission and a trust; that Great Britain and America are set, for the two hemispheres, to be the feuglemen of freedom, and the standard-bearers of the Cross."

At the close of his Address, after quoting Washington Allston's noble Lyric—"England and America," the Bishop thus introduces a Ballad of Tupper's, which will be found in another part of our paper.

"And now, this day, as from another generation, there comes to me, by the last steamer, an echo to this glorious trumpet-rally of the nations. A dear young friend,‡ the son of one of the best friends I ever had, commended, by my letters, to the true English hearts, who have enshrined me in their love, visiting at Albury, the delightful residence of Martin Farquhar Tupper, the author of "Proverbial Philosophy," an English gentleman in every highest sense, and a true Christian Poet, sends me a ballad, written by Mr. Tupper, in honor of the visit; with the expression of his wish, that I will make it public, in America. Can I better do it than here with you, my children, and my friends? You will say, with me, that, had he known our gathering, he could not have fitted an apter shaft, nor given it happier aim."

The Messrs. Appleton have just issued in a very neat form—12mo.—good type—two works of fiction, of a high order—CHARMS AND COUNTER CHARMS, by MISS M'INTOSH, and GRANTLEY MANOR, by LADY GEORGIANA FULLERTON. We have also, from the same house, Nos. 1 and 2 of MRS. ELLIS'S SOCIAL DISTINCTION, or HEARTS and HOMES. In this connection we may refer our readers to Article IV. in the April No. of the Christian Remembrancer, for some valuable thoughts on the subject of Fiction; from which we take the following passage:

"The tendency of English novelists seems happily to be at present in the right direction. Within the last fifteen years, common sense, at any rate, has achieved some victories in our literature. Shakspeare has shone forth again, and Byron labors in eclipse. No heads, we believe, but those of shopboys and farmer's daughters, are now in danger of being turned by Lytton Bulwer. That Upas tree is pretty well withered up by contempt and ridicule in this country, though it still flourishes with rank luxuriance in the congenial soil of France. Dumas, Sue, and George Sand are, indeed, read by us, as well as by their own countrymen; but then we read them for the story, and laugh at the sentiment, which a Frenchman swallows as the word of life. The belief that the pen of a west-end Adonis could regenerate society, without the tedious process of repentance and self-government, is passing away with the last great men of that heroic age which produced the National Gallery and the Reform Bill. The religion which teaches that to sin is the indifferent-best way to save your soul, and that to prostitution in the higher classes much will be forgiven, has day by day fewer symbolical writings and fewer prophets in the land. Whether another and a more fatal humbug may not succeed, and whether a certain phase of the religious novel may not prove that humbug, remains yet to be seen. But at present a better influence reigns in the whole world of fiction, poetry, and art; and everywhere men who work by the rules of sense and truth, the Christian architect and the Christian writer, are slowly gaining ground, and seem likely—unless their course is crossed by some convulsion of society, such as the last month has taught us to consider possible—to make rubble of the chimney-potted Parthenon and waste paper of the Satanic novel."—p. 407-8.

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* Isaiah liv 5.

* In one of our Northern Churches, the Priest happened accidentally, on administering the Holy Elements at the Communion, to deliver them to a colored communicant when one white woman had not received; she rejected the offered bread, because it had first been given her. This produced such a prejudice against the Pastor that he was obliged to leave the place.

* The document referred to is omitted this week for want of room, but will appear in our next.

* The Sermon of which we acknowledged the receipt last week was Dr. Croly's, not "Dr. Crosby," as the Printer made us say.

‡ George Henry Warren, travelling with his brother, Stephen E. Warren; both of Troy, New York. They are the sons of Nathan Warren, who was the brother of Esaias and Stephen; the sons of Eliakim and Phebe Warren. Five names have never stood for more of purity and piety and charity; nor has the Church had truer children. They are now all at rest, and their memory is blessed.

We have received the first two numbers of a new weekly paper,—The Literary American—published in this city, of which G. P. Quackenbos, Esq., is the proprietor. It is intended as a family paper, and contains Poetry, Tales, Miscellaneous Light Reading, Scientific and Religious articles, Reviews, Brief critical Notices, Correspondence, and Condensed Intelligence. The aim of the Editor is "to please, instruct, and improve." It is very neatly printed in 16 quarto pages, with clear type. Price, $3,00 a year, in advance. Office 41 Ann street.

New Books and Pamphlets received.

Rev. Thomas P. Tyler's Discourse before the Ancient and Honorable Artillery Company of Boston, at their CCXth Anniversary, June 5, 1848.—A new number of The Evergreen, from which we transfer to our columns the remarkable Letters, the preface to which, we gave a few weeks since.

Foreign Intelligence.

ENGLAND.

Oxford, July 5.—The Grand Commemoration.—The great centre of attraction on this the grand day of Commemoration was the Theatre, which was opened for graduates, undergraduates, ladies, and strangers, at ten o'clock. The noblemen, heads of houses, doctors, proctors, and gentlemen who partake of Lord Crewe's benefaction to the University, met the Vice-Chancellor in Wadham College Hall, at a quarter before eleven o'clock. Long before the doors were opened, they were besieged by a vast assemblage of ladies and gentlemen who had been fortunate enough to obtain tickets of admission to the theatre. Within a very few minutes after access could first be had, every part of the building was crowded to excess. The area was chiefly occupied by Masters of Arts and distinguished strangers. The ascending semi-circle was reserved for the Doctors and their ladies. The orchestra opposite the semi-circle was appropriated to the lady friends of members of the University. The upper semi-circular gallery was filled with undergraduates.

The interval between the opening of the upper gallery and the arrival of the dignitaries of the University was occupied by the enthusiastic, somewhat vociferous, but withal good-humored, ejaculations of favorite names and sentiments of the undergraduates. Among these, "the Queen," "Prince Albert," "the Church," the "Heroes of Waterloo," "the Ladies," "Guizot," "Sir R. Inglis," "Mr. Hope," were most loudly cheered. Mr. Gladstone's name was several times greeted with disapprobation, which was, however, drowned by overpowering acclamation.

At about a quarter past eleven o'clock a voluntary, played on the organ, announced the approach of the grand procession; the Vice-Chancellor, preceded by the bedels, and attended by the heads of houses and doctors, entering the theatre according to seniority from the divinity school.

The Vice-Chancellor's chair was placed in the centre of the ascending semi-circle. On his right a seat was placed for the Earl of Devon, Lord High Steward of the University; and on his left for Dr. Jacobson, Regius Professor of Divinity. Immediately under were the Proctors, right and left of whom sat the Bishop of Chichester, the Bishop of Oxford, Dr. Buckland, the Dean of Westminster, Sir. R. H. Inglis; Dr. Wynter, President of St. John's; Dr. Plumtre, Master of University College; Dr. Jenkyns, Dean of Wells; Dr. Norris, President of Corpus Christi College; Dr. Williams, Warden of New College; Dr. Cardwell, Principal of St. Alban's Hall; Dr. Wellesley, Principal of New Inn Hall; Dr. Harington, Principal of Brasenose; Dr. Ashurst, of All Souls; Dr. Radford, Rector of Lincoln College; Br. Bliss, Dr. Daubeny, Dr. Cotton, Provost of Worcester; Dr. Ingram, President of Trinity; Dr. Jelf, Canon of Christ Church, and Principal of King's College, London; Dr. Hawkins, President of Oriel; Dr. Hessey, Head Master of Merchant Tailor's School, &c.

The procession had no sooner entered than the organ pealed out the National Anthem, the whole assemblage bursting forth in one consentaneous expression of enthusiastic loyalty.

The Vice-Chancellor then announced the names of those on whom the heads of houses had agreed to confer the honorary degree of D.C.L., and submitted them to the *placente* of the Convocation. He had not, however, proceeded far with his list, when M. Guizot, who stood among the crowd of masters and strangers in the area and in front of the Vice-Chancellor's chair, was impelled by an apparent general movement to take his seat among the doctors on the ascending semi-circle, which he did amidst hearty prolonged applause.

The mention by the Vice-Chancellor of Mr. Gladstone's name excited considerable disapprobation, which was again drowned by loud cheers.

The procession of the new Doctors, preceded by the bedels, and accompanied by Dr. Phillimore, then entered the theatre.

The first presented was the Earl of Harrowby, on whom the honorary distinction was conferred amidst much cheering.

Then followed—Baron Hugel, the Right Hon. Sir George Arthur, the Right Hon. William Ewart Gladstone, one of the Burgesses of the University; Sir Charles Gould Morgan, Mr. J. Masterman, M. P., Mr. A. J. B. Hope, M. P., Mr. H. Hallam, Mr. W. Cotton, and Mr. A. H. Layard, attached to Her Majesty's Embassy at Constantinople.

The degree in each instance was conferred amidst the gratulatory plaudits of the members of Convocation, undergraduates, and strangers, except in the case of Mr. Gladstone, whose presentation to the Vice-Chancellor was not accompanied by the usual laudatory speech, the uproar of contending cheers and hisses, entirely preventing Dr. Phillimore from discharging that part of his functions. Dispensing with this portion of the ceremony, the Vice-Chancellor conferred the degree by "acclamation."

In presenting Mr. Hallam,

Dr. Phillimore paid some well-turned compliments to that distinguished writer, remarking that he was no mere annalist or commentator, but a philosophic historian, who not only narrated events, but traced the causes and exposed the motives which led to them. The works he had written were in every body's hands, and had acquired for him European renown. Thus, in the best days of France, he had been made a member of that institute in which he had for an associate that illustrious exile who had deigned to honor the University with his presence on that occasion.

Mr. Hope's name was received with much applause.

The new doctors, after being introduced to the Vice-Chancellor, took their seats on the ascending semicircle.

The Professor of Poetry then read a long and elaborate discourse commemorative of the founders and benefactors of the University.

The prize poems and essays, Latin and English, were afterwards recited by their respective authors, and elicited the cheers of their friends.

The proceedings then terminated with three cheers for the Queen, the Duke, Lord Hardinge, &c.

A concert took place in the theatre in the afternoon.

A grand floricultural fete, a ba[illegible]scent, and exhibition of fire-works in the [illegible] formed part of the entertai[illegible]ents provided for [illegible] commemoration. The city [illegible]uring the week has been crowded by strangers.

M. Guizot occupied apartments at the Angel, but has now gone to pay a visit to the Bishop of Oxford.

Ripon.—*Chapel Restoration.*—A most beautiful Chantry Chapel, dedicated to St. Mary the Virgin, and situated upon the bridge at Wakefield, has recently been almost entirely rebuilt, and re-opened (but not consecrated) for the celebration of Divine Service, after 300 years of desecration and ruin. The west front is almost one entire mass of the richest sculpture, containing, among other subjects, the Annunciation of the Blessed Virgin, the Nativity of our Saviour, His Resurrection and Ascension, &c. In the interior, also, the East window, above the Altar, and two others, are resplendent with painted glass, representing for the most part the chief events in the lives of our adorable Redeemer and His Virgin Mother. The Chapel was most probably originally built about the year 1350. The services are strictly rubrical.—*Eng. Churchman.*

Chichester.—*Cathedral.*—The nave of Chichester Cathedral presented on Thursday June 15, a most animating and interesting spectacle. The annual sermon in aid of the funds of the Chichester Central National Schools, was on that day preached by the Lord Bishop of the Diocese, and in addition to the children of the city, a great number from the surrounding towns and villages were brought in, amounting altogether to more than fifteen hundred, and the cathedral from the organ to the westward was crowded to overflowing. The Very Rev. the Dean, the Canon in residence, and a numerous body of Clergy, together with the mayor and members of the Town Council, attended the service, which commenced with the 100th psalm, in which many hundred of the children's voices were heard blending well with those of the choir. Although there could not have been fewer than two thousand five hundred persons present, everthing had been so admirably arranged that the utmost order prevailed throughout. After the service, the immense throng passed from the Cathedral to a meadow adjoining the deanery, where half a ton weight of plum pudding with an equal proportion of beef and other viands were provided, and the day proved one of great satisfaction and enjoyment to all parties.

Conversion.—The West of England Conservative gives a long account of the transference of "Salem Chapel," Moricetown, Devonport, from the Independent Dissenters to the Church of England, under a license from the Bishop of the Diocese, the dissenting minister, Mr. W. Sherman, having been converted to the Church.

The Gorham Case.—It is stated by a paper supporting the Rev. J. C. Gorham, in opposition to his Bishop, "That the Government is desirous of quashing the action proposed to be raised by Mr. Gorham against the Bishop of Exeter for institution; and that with this end in view a sort of understanding prevails that, if he and his friends consent, a good living will be provided for him in another Diocese.

Manchester.—*Episcopal Residence.*—Kenyon House, situated in the parish of New Church, about two miles and a half from Leigh, has been fixed upon as the residence for the Bishop of Manchester.

The reverend prelate consecrated two new Churches on Thursday, one at Halliwell, and another at Astley-bridge.

He declines giving his support to the Lancashire School Association, because it does not propose to impart religious instruction along with secular education.—*Leeds Intelligencer.*

London Hospital.—The Rev. Dr. T. Powell has left 30,000*l.* towards the London Hospital.

France.—A Toulouse journal informs us that there was a grand Republican banquet there the other day, at which a toast was proposed to "the immortal Robespierre," and at Rhodes a club of women discussed for six hours the question of the existence of a God, which was at length carried in the affirmative by a majority of twelve.

New-Brunswick: *St. Anne's Chapel, Fredericton.*—Since the Church in New-Brunswick has had a resident Bishop at its head, it has not failed to put forth signs from which may be inferred a hopeful improvement in its spiritual condition. The people see the necessity (we must now say the absolute necessity) of supporting their own Clergy from their own resources—of becoming at no distant period independent of their mother Church of England in pecuniary matters. New missions have beon organized, the number of Clergy increased, churches founded, without fresh assistance from the Society in England.

The Chapel of St. Anne was consecrated by the Bishop in March 1847. The full congregations which immediately began to attend its frequent services were the best proof of the want of it which had previously existed. In October 1847 the Bishop of Montreal passed through Fredericton, as he returned from a visitation in the Gaspe Valley. The Journal of his lordship's progress speaks of his visit to "St. Anne's Chapel,[*] completed last year, which is probably the most perfect specimen of ecclesiastical architecture on this side of the Atlantic. There is daily service either in the parish church or in the chapel, which has been but recently established, and is remarkably well attended. On Sunday, October 10, the Bishop preached in the parish church in the morning, and St. Anne's Chapel in the afternoon."

A friend in England has supplied the following particulars as to its architecture. The chapel consists of chancel, nave, sacristy, and south porch. The style is early English, chosen to permit of all the free-stone work being executed in stone of the province. The chancel is twenty feet by sixteen; the nave fifty-four by twenty-one, its walls being twenty feet high. The pitch of the roof is equilateral; and the western gable is pierced for three bells.

This chapel was raised almost entirely at the private expense of the Bishop, without any grant from the Society beyond a sum of 25*l.*—*Quarterly Paper of the S. P. G.*

[*] Mr. Frank Wills, now of New-York, was the architect of St. Anne's.

Domestic Intelligence.

New York.—*Associate Alumni of the General Theological Seminary.—Annual Meeting, A. D.* 1848:

New York, Tuesday, June 27.

This being the day appointed by the Constitution, the Association met at St. Thomas's Church, in the city of New York.—Present, Rev. Drs. S. R. Johnson, Whitehouse, and Forbes—Messrs. Hart, Van Kleeck, Embury, Watson, R. Cox. J. A. Williams, Storrs, Eigenbrodt, Halsey, Loutrel. Bruce, Gibson, Harwood, Duffie, Howland, Preston, Harison, and Walton.

Rev. J. M. Forbes, D.D., took the Chair, and opened the meeting with the usual devotions.

Standing Committees appointed—

On the Room and Library.—Rev. Messrs. Watson, Harwood and Bruce.

On the Invitation of the Graduating Class.—Rev. Messrs. Howland, Duffie, and Harison.

Resolved, That a committee of *three* be appointed to ascertain whether any members have departed this life since the Triennial Meeting, and to prepare suitable resolutions.

Rev. Messrs. Storrs, Cox, and Gibson were appointed.

Resolved, That a committee of *five* be appointed to prepare an address to be presented by the Associate Alumni to the Rev. Professor Wilson, expressive of their feelings at his retiring from the duties of the Professorship of *Systematic Divinity,* which he has filled with such honor to himself, and profit to the students for more than a quarter of a century.

Rev. Dr. S. R. Johnson, and Messrs. Watson, Odenheimer, Van Kleeck, and J. A. Williams were appointed. On motion, the Chairman was added to said committee.

Resolved, That when this meeting adjourns, it adjourn to meet to-morrow at the Seminary at 12, M.

On motion, adjourned.

8, P. M. Evening Prayer was said by the Rev. S. R. Johnson, D.D., Rector of St. John's Church, Brooklyn, and the Lessons were read by the Rev. E. Harwood, Rector of St. James's Church, New York. The *Annual Sermon* was preached by the Rev. Henry L. Storrs, Rector of St. John's Church, Yonkers, on Acts xx. 26. The concluding prayers were said, and the benediction pronounced, by the Rev. Dr. Forbes, Rector of St. Luke's Church, New York.

Wednesday, June 28.

Met at the Seminary Hall pursuant to adjournment.

Rev. Mr. Van Kleeck was called to the Chair, and offered the usual devotions.

Rev. Messrs. Stubbs and Fash attended, not before present.

The minutes of yesterday's session were read and approved.

The minutes of the Triennial Meeting were read and approved.

The Annual Essay was then read by the Rev. Edmund Embury, A. M.

Rev. Dr. Forbes then took the Chair, and business was resumed.

The Report of the Executive Committee was then read by the Secretary. It stated that the minutes of the last Annual Meeting had been published in the Churchman, and a copy sent to each member; and 100 extra copies printed. That the Sermons and Essay for 1847 had been published and distributed, and that the expense thereof had been over $200, of which amount only half had been paid. That about $30 had been received at the last Annual Meeting, and $26 in reply to the circular sent by the Committee, from 21 members; and that at least 200 members had failed to make any contribution to defray the expense of the publication; of which, however, they had received the benefit. That in consequence they had been unable to proceed with the other publications ordered by the Association.

Also that they had been unable to have 50 volumes of former publications bound, inasmuch as there were very few copies in some years remaining, and in others none.

Also that they had arranged with a student in the Seminary for the occupation of the Room and Library for the past and ensuing years.

They recommended the adoption of the following Resolutions:

1. *Resolved,* That the Bye-law relating to *Publications* be suspended, till the present debt shall have been discharged, and there shall be funds in the Treasury to autorize the publication for the present year.

2. *Resolved,* That the publication of the Sermons and Essays of former years be not proceeded with, until the publication of the present year shall have been paid for, and there shall be funds in the Treasury to meet the expense.

3. *Resolved,* That the Committee be discharged from the duty of binding former publications and increasing the Scholarship Library.

The *first* resolution was, on motion, laid on the table. The 2d and 3d were adopted.

The Report of the Acting Treasurer was then read—

Receipts—From the Treasurer—(in Europe)—$85 50
From 21 members, 26 00
$111 50

Expenditures—For 150 copies Churchman, $6 00
D. Dana, Jr., on acc't. for pub'n, 105 50
$111 50

On Motion, The Committee on the *History of the Seminary* was continued to the next Annual Meeting.

The Committee on the *Room and Library* reported that they had found the same in good order.

The Committee on the *Invitation of the Graduating Class,* reported that they had performed their duty by giving the usual notices.

The Committee on *Deceased Members,* reported that none had departed this life since the Triennial Meeting.

Rev. Messrs. Van Kleeck and Cox were appointed a Committee to nominate officers, and Preacher and Essayist.

The amendment to the 2d Article of the Constitution proposed by the Executive Committee at the last Annual Meeting, and approved of at the Triennial Meeting, was then considered and adopted, so that said Article now reads as follows, to wit:

"Article II. The Association shall consist of all graduates of the General Theological Seminary, and of such other persons as are or may be designated as Alumni, by existing or future regulations of the Board of Trustees, who shall have given their written assent to this Constitution, and shall conform to its requisitions. *But if any member shall abandon the design of taking Holy Orders, or shall be displaced from the Ministry of the Church, he shall thenceforth cease to be a member of this Association.*"

The Committee on Nominations reported; and on a ballot the following gentlemen were elected officers for the ensuing year:

President—Rt. Rev. William R. Whittingham, D.D., ex officio.

1st *Vice President*—Rt. Rev. Alfred Lee, D.D., ex offi.
2d. " " Rev. William Shelton, D.D.
3d. " " Rev. John M. Forbes, D.D.
4th. " " Rev. Benjamin I. Haight, D.D.
5th. " " Rev. Aldert Smedes.
6th. " " Rev. William I. Kip, D.D.

Treasurer—Rev. Edward N. Mead.

Corresponding Secretary—Rev. Robert B. Van Kleeck.

Recording Secretary—Rev. William Walton.

Executive Committee—Rev. Edward Y. Higbee, D.D., Rev. Richard Cox, Rev. William E. Eigenbrodt, Rev. Samuel L. Southard.

The following gentlemen were elected Preacher and Essayist:

Preacher—Rev. William Payne.

Substitute—Rev. William Watson.

Essayist—Rev. Lloyd Windsor.

Substitute—Rev. James A. Williams.

Resolved, That when wo adjourn, we adjourn to meet on Friday next, at the Sunday School Room of St. John's Chapel, immediately after the Commencement Exercises.

Resolved, That a Committee of *five* be appointed to suggest what means, if any, can be devised for exciting greater interest in the meetings of the Association.

Rev. Messrs. Van Kleeck, Harwood, Howland, Hart, and Gibson were appointed.

On Motion, The Chairman was added to said Committee.

On Motion, adjourned.

Friday, June 30.

Met pursuant to adjournment in the Sunday School Room of St. John's Chapel at ¼ to 1, P. M.

Rev. Dr. Forbes in the Chair.

Rev. Dr. Haight, and Messrs. Hallam, Fish, Mallaby, Spooner, Clapp, Haskins, Pitkin, and Sterling attended, not before present.

Minutes of yesterday's session read and approved. The Rev. Dr. Johnson, from the Committee to prepare an address to the Rev. Professor Wilson, reported that the Professor had withdrawn his resignation; and asked to be discharged.

Whereupon, on motion, they were discharged, and the following resolutions adopted *unanimously.*

Resolved, That the Associate Alumni have heard with the greatest satisfaction of the withdrawal by the Rev. Dr. Wilson of his resignation as Professor of *Systematic Divinity.*

Resolved, That a Committee of five be appointed to wait on the Rev. Professor Wilson, in the name of the Associate Alumni, and request him to sit for his portrait, to be placed in the Library of the Seminary; and that the said Committee be empowered to take all necessary measures for the accomplishment of this design.

Rev. Drs. S. R. Johnson and Haight, and Messrs. Watson, Hallam, and Harwood, were appointed.

The *first* resolution reported by the Executive Committee was then called up for consideration, and on motion, adopted.

Rev. Dr. Forbes reported, that the Committee appointed to inquire what means might be adopted to increase the interest of the Annual Meetings of the Association, deemed it inexpedient to offer any suggestions on the subject, in consequence of the small attendance of the members at this present meeting.

On motion, *ordered,* That said Committee be continued, and report on the second day of the next Annual Meeting.

The Constitution was then read by the Secretary, after which the following members of the graduating class signed the roll, viz:

Messrs. R. Rallston Cox, Thomas S. Drowne, Andrew Mackie, Josiah Phelps, Sylvanus Reed, Horace H. Reid.

The minutes of the present session were read and approved.

On motion, adjourned *sine die.*

W. Walton, Recording Secretary.

The Acting Treasurer acknowledges the following contributions:

For 1847—From Rev. Messrs. Slack, H. R. Peters, Cornish, Van Rensselaer, Shackelford, and Griswold.

For 1847 and 1848—Rev. Messrs. Van Kleeck, Hallam, Fish, Mallaby, and White.

For 1348—Rev. Messrs. Fairbairn, Gibson, R. Cox, Duffie, Howland, Hart, Dr. Forbes, Harwood, Spooner, Pitkin, Dr. Van Ingen, Watson, Clapp, T. Mc C. Peters, and Mr. R. R. Cox.

W. Walton, Acting Treasurer.

New York, July 20, 1848.

Western New York.—*Bishop DeLancey's Visitation.*—On Sunday, July 9th, the Bishop visited St. John's Church, Canandaigua. Morning Prayers were read by the Rev. Mr. Reed, of Dexter, and the Confirmation Preface by the Rev. Mr. Benedict, who is in temporary charge of the Parish. The Bishop preached and confirmed six persons, including one from St. Matthew's Church, Moravia. The Bishop preached again in the afternoon, the Rev. Mr. Reed reading Prayers.

On the 10th, in St. John's Church, Honeoye Falls, the Rev. Mr. Benedict, of Canandaigua, read Prayers, assisted by the Rev. Mr. Reed, who read the Lessons. The Bishop preached and confirmed three persons, the Rev. Mr. Lockwood, of Pittsford, reading the Confirmation Preface.

On the 11th, the services were held in the morning in Zion Church, Avon. Prayers were read by the Rev. Mr. Stryker, of East Bloomfield, assisted by the Rev. Mr. Reed. The Sacrament of Baptism was administered by the Rector, the Rev. Mr. Eastman, who also read the Confirmation Preface. The Bishop preached and confirmed two persons belonging to St. John's Church, Canandaigua. Rev. Dr. Judd, the Rev. Mr. Meachem, the Rev. C. D. Cooper, the Rev. Mr. Benedict, also were present. In the afternoon, in the school house at Mumfordville, the Rev. Mr. Reed read Prayers and the Bishop preached. Rev. Mr. Chipman, and the Rev. Mr. Benedict, also were present.

Wednesday, July 12th, the Bishop visited the Parish of St. Mark's Church, Le Roy. Morning Prayer was said by the Rev. Mr. Reed, deacon. The Confirmation Preface was read by the Rector of the Parish, the Rev. Mr. Chipman. The Bishop confirmed eight persons and preached.

The afternoon of the same day the Bishop visited the Parish of St. Paul's Church, Stafford. Evening Prayer was said by the Rev. Mr. Reed, the Rev. Mr. Chipman, of Le Roy, reading the Lessons. The Bishop confirmed sixteen persons and preached. The Rector, the Rev. Mr. Ward, read the Confirmation Preface, and also baptized one infant.

Thursday, July 13th, the Bishop visited Christ Church, Albion, confirmed fourteen persons and preached. The Rev. Mr. Reed said Evening Prayer, the Rev. Mr. Coe, of Medina, reading the Lessons. The Rector, the Rev. Mr. Kidder, read the Confirmation Preface, and also baptized four adults. The Rev. Mr. Stokes, of Medina, was present.

Friday, July 14th, the Bishop visited St. John's Church, Medina, confirmed one person and preached. Morning Prayer was said by the Rev. Mr. Platt, of Lockport, the Lessons being read by the Rev. Mr. Reed. The Rector, the Rev. Mr. Coe, read the Confirmation Preface. The Rev. Mr. Stokes, of Medina, and the Rev. Mr. Kidder, of Albion, were present.

In the afternoon of the same day the Bishop preached in the Methodist house of worship, for the Parish of St. Luke's, Royalton Centre. The Rev. Mr. Reed read Evening Prayers. The Rev. Mr. Coe, of Medina, the Missionary of the Parish, and the Rev. Mr. Platt, of Lockport, were present.

Sunday, July 16th, the Bishop visited St. Paul's Church, Lewiston, confirmed four persons, preached and administered the Holy Communion. The Rector, the Rev. Mr. Treadway, read the Confirmation Preface. Morning Prayer was said by the Rev. Mr. Benedict, who also assisted the Bishop at the Holy Communion.

In the afternoon, the Bishop visited St. Peter's Church, Niagara Falls. Evening Prayer was said by the Rev. Mr. Benedict, the Rev. Mr. Reed reading the Lessons. The Bishop preached to a large congregation. The Rev. Mr. Treadway, of Lewiston, and the Rev. Mr. Davis, of Buffalo, were present in the Chancel.—*Gospel Messenger.*

Connecticut.—*Episcopal Acts — Ordination.*—On Sunday, the 9th inst., in St. John's Church, in this city, the Rt. Rev. Bishop Brownell admitted to the Holy Order of Deacons, Mr. Robert C. Rogers, of Hudson, N. Y. Morning Prayer was read by the Rev. Charles R. Fisher, and the sermon preached by the Rector, who also presented the candidate. The Rev. Thomas S. Preston, of the Diocese of New York, also assisted in the services. Mr. Rogers is an alumnus of Trinity College, and a graduate of the General Theological Seminary, New York.

Confirmation.—On Sunday last, (16th inst.,) the Rt. Rev. Bishop Brownell visited the Parish of Broad Brook, and confirmed four persons.—*Calendar.*

Rhode Island.—From the Journal of the Fifty-eighth Annual Convention—

Number of Clergy, 8.

Secretary of the Convention—Rev. Benjamin Watson, Newport.

Treasurer—Ezra W. Howard, Esq., Providence.

Episcopal Address.—Diocese of Maine.—In that Diocese I ordained one Deacon, (Professor Goodwin of Bowdoin College,) administered the rite of Confirmation in most of the parishes, and presided in the Annual Convention. In compliance with my earnest and repeated suggestions, measures were taken for calling a Special Convention, with a view to the election of a Diocesan Bishop. The election was happily consummated in October last; and I trust that, by the blessing of God upon the faithful labors of its own Bishop, the Church in Maine may be favored with a more vigorous growth, and a more stable prosperity than has hitherto fallen to its lot. When I took provisional charge of that Diocese, in 1843, I found five clergymen; when I relinquished it, in 1847, there were ten.

St. Paul's Parish, Wickford.—This new edifice is to be a substitute for the old "Narragansett Church," which is so intimately associated with the early history of Episcopacy in Rhode Island. That old Church, built in 1707, and known as St. Paul's Church, North Kingston, is still standing, having been removed to the village of Wickford several years ago. It has been used for nearly a century and a half for the worship of God in the Liturgy, for the celebration of the Sacraments, and for the preaching of the Word. Within its sacred walls five or six generations had offered their devotions, and enjoyed the blessings of the Gospel of Christ. Here Bridge and Guy, McSparran and Fayerweather, had officiated before the Revolution. It was for a time converted into a barrack for American troops. The Parish, for many years without altar and without Priest, had sunk into a state of great depression. But a new era has come. By the Lord's blessing upon means, such a spirit of commendable zeal and energy has been awakened in the Parish, that a chaste and beautiful house has been erected, and, free from debt, has been consecrated as an unincumbered offering to the Lord. It is of the *Romanesque* order, after a design furnished by Mr. Teft. The new Church is conveniently situated on the principal street in the village, and having a commodious chancel, is much better adapted to the impressive performance of Sacred Services than the old one. It is believed that the spiritual interests of the Parish will be promoted by the change. May the glory of the latter house exceed that of the former; and in this place may the Lord of Hosts give peace, even the peace which passeth all understanding!

The late Rev. S. A. Taylor.—In my last Conventional Address, I stated that the Rev. Samuel A. Taylor had resigned his connexion with the Constantinople Mission, and returned home, on account of the failure of his health; and it is now my painful duty to report his decease, which occurred in September last. He was a man of sound judgment, high scholarship, and elevated principles. Having entered the communion of the Church from thorough conviction of duty. in mature years, (and when preparing for the ministry in the most popular denomination of New England,) he was warmly attached to her Evangelical doctrines and divine institutions. Meekness of spirit and fervor of devotion were in him combined with firmness and energy of action. His peaceful and happy death was a becoming termination of a life so pure and holy.

Missions.—Six parishes have been assisted by the Missionary Convocation of the Diocese; two of which have been adopted as Missionary Stations during the year. Receipts $1389 80. Expenditures $1329 08.

Standing Committee.—Rev. Dr. Crocker, Rev. Messrs. Taft, Vail, and Hathaway—Messrs. Burgess, Waterman, Wardwell, and Walcott.

Next Convention.—Second Tuesday in June, 1849, in Grace Church, Providence.

Maryland.—[From the Journal of the Sixtieth Annual Convention.]—No. of Clergy, 120; Parishes and Congregations, 104.

Officers, Committees, &c.—Dr. Hervey Colburn, Secretary, Baltimore; Mr. J. H. Alexander, Assistant Secretary, Baltimore; Wm. G. Krebs, Esq., Treasurer, Baltimore.

STANDING COMMITTEE:

Rev. William E. Wyatt, D.D., President; Rev. Thomas Atkinson Secretary; Rev. William Pinckney, Rev. James A. McKenney; of the western shore. Rev. John Owen, Rev. Robert W. Goldsborough, Rev. John Crosdale; of the eastern shore.

DIOCESAN ECCLESIASTICAL COURT.

Rev. John R. Keech, President; Rev. Hugh T. Harrison, Secretary; Rev. Henry Williams, Rev. Alexander M. Marbury, M.D., Rev. William H. Rees, Rev. Thomas J. Wyatt, Rev. Henry Brown.

Episcopal Address: *The late Rev. W. D. Addison.*—Our late senior presbyter, the Rev. Walter Dulany Addison, has been taken from us, full of days and of the fruits of faith. Among the first, if not the very first, admitted to holy orders by the first Bishop of this diocese, his continuance with us was a link of the present to the past which we could ill afford to lose. Although for some years past unable to be present with us in the body, he was never absent from us in spirit on these annually recurring occasions of assemblage to take counsel together for the work of the Lord. His prayers co-operated with the efforts of his brethren to preserve the peace and purity of the household of the faith, to keep men in the good old paths in which the fathers trod, and to bring to the blessed unity of the Spirit those whom ignorance, prejudice or error had led astray, or sin was making willing captives of the enemy. A more earnest, faithful laborer in the holy cause we never had, so long as he was permitted to fulfil the active duties of the ministry; and when his Master suffered the infirmities of age to disqualify him for those toils, as warm a heart as ever still beat true to the claims of the Lord's own heritage on his love and care. Childlike simplicity of faith and love characterized him in all the many vicissitudes of his long career. He was eminently single-hearted. Long may his example of godly sincerity and quietness be remembered among us, and taken as a model! Long may the fragrance of his name continue to refresh us!

Dr. Wyatt.—The absence of his successor in the honor of seniority among the Presbyters of the diocese, the Rev. Dr. Wyatt, is the more to be regretted by us all, because our loss of the advantages to be derived from his long tried wisdom and practical experience is occasioned by the infirm condition of his health, rendering a temporary respite from the arduous duties of his station absolutely necessary, and disqualifying him for filling on this occasion that chief place among his brethren which his preeminent ability and excellence have so often heretofore adorned.

Maintenance of the Clergy.—The maintenance of the Clergy, for instance, and the terms of their settlement in pastoral charge, are subjects which can no longer be suffered to pass without attention. Year by year, I am constrained to point out to the Convention the evils attendant on constant changes in the pastoral relation; and for want of efficient provision for their remedy, my utmost exertions are barely sufficient to prevent their increase among us. Last year I reported one-fifth of all the clergy of the diocese as having changed their relations within the twelvemonth. This year, although instead of eighty-five who have remained without change, I can report eighty-seven, there is no real improvement; the proportion of Clergymen actually engaged in stated ministerial duty, who have changed their sphere or mode of labor, being greater than last year. There are now, to the discredit of the diocese, *fifteen* vacant parishes and congregations; and at the same time *fourteen* vacant Clergyman able, willing and qualified to labor in their calling. There must be something radically wrong, when such a state of things exists. If we really constitute a body, with the responsibility for the condition of every part which belongs to a body duly organized, this Convention is answerable before God and man, for the insufficient legislation or the negligent administration which suffers one-eighth of all our parishes and congregations to be destitute of spiritual ministrations, while the same proportion of those who are devoted to the labor of supplying them, stands idle by the way-side, asking for employment. No doubt, some of our parishes and congregations are vacant, because their few members are really unable to maintain the ministry unassisted. In such cases, the burthen of guilt lies on the whole diocese, for not providing means whereby such destitution may be supplied: and once more, brethren, I discharge my conscience before God by bearing testimony against you as the representatives of the diocese, empowered to make its laws and regulate its administration, and against those whom you represent, for allowing the continuance of such spiritual want among you, and after successive yearly appeals, acquiescing in a neglect of duty, for which, one day, a fearful account will have to be rendered to Him who has entrusted us with the stewardship of His gifts.

Clerical Statistics.—The number of the Clergy canonically resident, is now *one hundred and twenty;* including, with the bishop, *one hundred and thirteen* priests and *six* deacons. Of these, *seventy-seven* are rectors of parishes or congregations; *five* assistant ministers; *eight* missionaries by appointment of the ecclesiastical authority; *one* otherwise statedly officiating; *two* presidents of colleges; *eleven* professors and instructers in incorporated Colleges and Academies; *one* chaplain in the United States Navy; *three* disabled by ill-health. *Twenty-two* having charge of parishes or congregations as rectors, assistant ministers or missionaries, depend for their maintenance wholly or in part, on the product of their labor as teachers of schools.

Want of Native Clergy.—Nowhere is the want of native clergy, born to the soil, and trained to the manners and habits of the people, more severely felt than in the southern counties of our two shores. If the Church of Maryland be not careful to raise up sons for their supply, and if her sons, as they come forward to assume the high trusts of the holy ministry, have not zeal enough, and respect for the order of God's Providence which has called them to work in this portion of the field, to make them willing to endure the privations, and encounter the discouragements peculiar to those counties, I know not what, under a special manifestation of divine interference which it would be wicked presumption to expect, can save them from a slow, perhaps, but certain, ultimate loss of the participation of the means of grace. Frequently recurring vacancies make the people continually more and more insensible to the loss they suffer in such privations of the word and sacraments. Closed churches, and Sundays spent in idleness or worse, prepare them for total indifference to religious duty. Children grow up untrained in the truths of the Gospel or holy duties, and too often unbaptized. Adults sicken and die unwarned, unreproved, uncomforted. Decaying churches, and neglected churchyards, tell too true a tale of decaying interest in all that raises man above the brute that lives to nourish its carcase or to work as a machine, and dies to fatten the soil or feed its slayer. Forgive me, if I am earnest on this subject, brethren! There is none of you, but would be so too, if it were brought before your notice as it pressed on mine, by the weight of care which you have laid on me in my office, with the responsibility which belongs to it before God.

Episcopal Visitations.—My visitations during the conventional year have been much hindered, and my performance of official acts much lessened, in part by necessary attendance on the business of the Church abroad, and still more by domestic affliction in the form of severe illness in my family. Nearly two-thirds of the year have thus been rendered useless for the purpose of visitation, and that at the seasons best suited to the performance of the duty. The number of confirmations has, in consequence, been much below the average, and parts of the diocese which I had fully counted on visiting, have been entirely neglected; in the case of one congregation, until more than the canonical limit has elapsed. Twenty-four parishes and seventeen congregations have been visited; two parishes and eight congregations more than once; and in these visits I have officiated in forty-seven churches, chapels and other places of public service, administering the Holy Communion forty-three times; the sacrament of Baptism seven times, to eleven infants; Confirmation thirty-seven times, to two hundred and fifty-one persons; saying Morning or Evening Prayers forty times, and preaching eighty-nine times, beside delivering forty-six other addresses on various occasions. I have attended two convocations of the clergy, consecrated two churches, instituted two rectors, laid one corner stone of a church, and ordained three deacons and five priests.

College of St. James.—The College of St. James continues to satisfy all my desires, as regards its management and the results. Its increased numbers have occasioned no lowering of tone nor any relaxation of discipline. As a place of religious and intellectual training, it has attained a steady efficiency which I suppose nothing but a combination of favorable circumstances rarely to be found, certainly nowhere in this country, would make it possible to surpass. The recent organization of the classes in the College left it without a graduating class this year; but the examinations both of the College and the Grammer School, were rigorously conducted and completely satisfactory, and the Commencement exercises by the Junior Class, and other proofs of the proficiency of its members of both departments, give sufficient earnest of what is to be expected from the participants.

Cheaper Schools—We yet want schools of a lower grade of expense, and proportionately inferior pretensions, for the multitudes who cannot afford the price of the first class. Whether parochial or general, or both, they might be had, and well maintained, at the outlay of a little effort, if the sense of duty, and clear views of its direction, were sufficiently strong among us. It is cheering to perceive, at present, that the tendency is in the right direction. I trust it will not be very long before a still more general agreement among the sons of the Church, as to the propriety and necessity of providing among ourselves for the training of *all* our youth, of every station in society, for eternity as well as the duties of this life, will enable us to institute and effectually carry on a complete series of Church Schools, from the College down to the charity and infant school, and House of Refuge. In order to that most desirable result, union and hearty co-operation is all we need. Am I asking too much of you, brethren, when I entreat you, laying aside individual preferences and aims, to work together zealously, each in his station and sphere of influence doing all he can, for so good a cause?

Diocesan Missions.—I wish the limits of this communication allowed me to enter upon a statement of the reasons why the diocese should be up and doing in provision for its many neglected, or decayed parishes, feeble congregations, and untouched wastes. A tale might be told, of destitution on the part of brethren of your household, of the stranger brought in to dwell among you, and of the wretchedly ignorant and poor; and of corresponding fearful responsibility for their condition resting upon you; that would startle the most indifferent, and sound too large to find easy belief. Yet of the eight clergymen that are doing missionary work under appointment of the Ecclesiastical authority, five receive no assistance from the Diocesan Board; and several of the vacant clergy, who would gladly labor wherever they were sent, remain idle for want of provision for their maintenance at some missionary post. How long shall this disgraceful state of things continue? How long shall we be asked for bread, and give our brethren stones? I am persuaded that the disposition to do right in this matter prevails amongst us, extensively and strongly. The liberal heart that deviseth liberal things is not wanting to the laity of Maryland. But for want of efficient organization and uniform action, liberality and zeal are smothered in the bud, and every branch of the working of the Church for the extension of its public services, multiplication of its means of grace, consolidation of its discipline, and dissemination within itself and around it, of the knowledge of its doctrines and distinctive principles, must be reported as yet lamentably deficient in most parts of the diocese. For improvement in this respect much depends upon the parochial clergy, with whom all that is well and properly done, must originate and by them be guided and directed. But they need the stay of some central action beginning here, and can never be expected to work together vigorously and harmoniously, except in a mode devised and sanctioned by this body. To the Convention, then, I look for the development of the energy of the Church in all that is necessary, as material and machinery, for her inner and outer growth. Provision for missions, for the distribution of the Bible, the Book of Common Prayer and Homilies and religious tracts, and for the encouragement and support of Sunday Schools, and if there be any other good work, parochial or diocesan, for that too must be made here, to be general and effective. Until it is made here, we shall have, as heretofore, you to hear and I to tell, a miserable tale of work undone.

The next Convention will be held at St. Paul's Church, Baltimore, on the last Wednesday in May, 1849.

Virginia: *Theological Seminary.*—The annual examination of this institution was held on Tuesday and Wednesday of last week, and the exercises closed on Thursday by an address from Professor Packard and the delivery of Diplomas to the graduating class,—10 in number.

Ordination.—On Friday morning an ordination was held by the Bishop of the Diocese, in Christ Church, Alexandria, on which occasion the sermon was delivered by the Rev. Henry Jones, D.D., from Acts ch. xx. v. 20. The following gentlemen of the graduating class of the Theological Seminary were admitted to Deacon's orders:—Messrs. Charles W. Quick, George Hall, Charles E. Ambler, R. P. Johnson, Samuel R. Slack, J. Howard Smith.

Messrs. F. S. Wiley, Archibald Beatty, C. Colden Hoffman and Jacob Rambo, the other members of the class, are candidates for orders in Pennsylvania, and will be ordained in that Diocese.—*Southern Churchman.*

Clerical Changes.

The Rev. George S. Gordon having been received by transfer from the Diocese of Connecticut, into the Diocese of New York, has been called to the Rectorship of St. Peter's Parish, Peekskill.

Notices.

A CARD.

Frank Wills, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

Geneva College.—The first term of the next Academical Year, (1848-9,) will open on Thursday, September 14, 1848. Candidates for admission may present themselves the day before—September 13, or on Tuesday, August 1, the day preceding the Annual Commencement.

Benjamin Hale, President.

Geneva College, July 12, 1848.—5t

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, August 27, at Louisville, confirmation, 10½, A. M.
Tuesday, August 29, at Walton, confirmation, 3, P. M.
Wednesday, August 30, at Delhi, confirmation, 3, P. M.
Thursday, August 31, at Hobart, confirmation, 3, P. M.
Friday, September 1, at Prattsville, confirmation, 3, P. M.
Saturday, September 2, at Windham, confirmation, 10, A M.
Saturday, September 2, at Cairo, confirmation, 3, P. M.
Sunday, September 3, at Oakhill, confirmation, 10½, A. M.
Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.
Tuesday, September 5, at Glenville, confirmation, 10½ A. M.
Wednesday, September 6, at Athens, confirmation, 10½, A. M.
Thursday, September 7, at Esopus, confirmation, 10½, A. M.
Friday, September 8, at Clinton, consecration, 10½, A. M.
Sunday, September 10, at Marlborough, confirmation, 10½, A. M.

W. H. DeLancey,
Bishop of the Diocese of Western New York.
July 15, 1848.

To Correspondents.

"Contributor," No. 3—next week. "C. E. W." is received.

We are compelled to defer a large number of communications and other matter of interest for the want of room.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 18th inst., the Treasurer has received the following contributions:

From Rev J A C. Penn, 2 63; St John's, Stamford, Ct. 30 64; Zion ch, Little Neck, N Y, 10 33; St Paul's, Key West, Fa, 7; St Luke's, Ypsilanti, Mich, 7 71; Christ ch, Little Rock, Ark, 26 30; St Paul's ch, Cincinnati, Ohio, 1. Total, $85 61.

THOMAS N. STANFORD, Treas.,
New York, July 25, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 18th inst:

From St John's ch, West Baton Rouge, La, colored congregation, for Africa, 10; do, plantation of J S Lobdell, Esq, colored congregation, for Africa, 10—20; St Michael's ch, Brooklyn, Africa, 5 78; Missionary Society Enquiry, Theo. Semiuary, Alexandria, Va; for China, 22 33; do, Africa, 22 34—44 67; St Paul's ch, Cincinnati, for Africa, 5; China, 5; Greece, 9 69—19 69; Mrs V Hargrams, Columbus, Ga, 10; Trinity ch, New Haven, 79; do, special, for Africa, 1—80. Total, $180 14.

J. SMYTH ROGERS, Treas.,
New York. July 25, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 18th inst:

One of the Board of the Church Missionary Society for Seamen, 5; St Peter's ch, Westchester, Rev Wm Powell, 9 06; St Peter's Parish, Peekskill, by hands of Rev G S Gordon, Isaac Seymour, Esq, 5; Col Jno Williams, 1—6. Total, $20 06.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 25, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 18th inst:

From Samuel W Moore, M D, annual subscriber, 1; St Anna's ch, Fishkill Landing, Rev Dr Robertson, 6 82; St Peter's ch, Westchester, Rev Wm Powell, 9. Total, $16 82.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 25, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Messrs. Stanford & Swords, from a lady of St Paul's Chapel, $5.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; or at his residence. July 25, 1848.

Advertisements.

CLINTON'S FASTE ROMANI.
D. Appleton & Co. have recently Imported—
Faste Romani. The Civil and Literary Chronology of Rome and Constantinople, from the death of Augustus to the death of Justin II., by Henry F. Clinton, M. A. Vol. 1. Tables. Large 4to. $11. July 29—1t

BAGSTER'S HEBREW AND CHALDEE LEXICON.—The Analytical Hebrew and Chaldee Lexicon contains an alphabetical arrangement of every word and inflection contained in the Old Testament Scriptures, precisely as they occur in the Sacred Text, with a Grammatical Analysis of each word, and Lexicographical Illustration of the meanings. A complete series of Hebrew and Chaldee Paradigms, with Grammatical remarks, &c. 1 vol. 4to. $11.

Bagster's Complete Edition of Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scripture, translated with additions and corrections from the authors. Thesaurus and other works, by S. P. Tregelles. 1 vol. 4to. $7 50.

The Englishman's Hebrew and Chaldee Concordance of the Old Testament, being an attempt at a Verbal Connection between the original and the English translations, with Indexes, a list of the proper names, &c. 2 vols. large 8vo. $20.

Geneste. The Parallel Histories of Judah and Israel, with copious explanatory notes. 2 vols. large 8vo. $9 50.

Imported and for sale by
D. APPLETON & CO.,
July 29—1t 200 Broadway.

BISHOP OF HEREFORD'S Sermons. Sermons preached before the University of Oxford, by Dr. Hampden, Bishop of Hereford. 1 vol. 8vo. $3.

Sermons preached at the Chapel Royal of St. James's and of Whitehall, by Baptist W. Noel, M. A. 12mo. $1 50.

Sermons preached in the Parish Church, Edmonton, by Thos. Tate, M. A. 12mo. $1 75.

Practical Sermons, by the Rev. W. Gresley, M. A. 12mo. $2.

Sermons for the Saints' Days, by Francis E. Paget, M. A. 12mo. $2.

Sermons by the late Thos. Sattershall, D.D. 1 vol. 8vo. $3 75. Imported by D. APPLETON & CO.,
July 29—1t 200 Broadway.

PRAYER BOOKS for distribution.
The subscribers have on hand 1000 copies of their 18mo. Prayer Book, printed on good paper, and bound in the most substantial manner, which, for distribution, they offer at 25 cents per copy.

They have also just issued a new and superior edition, printed on the finest paper, and large type, bound in various styles, some of which are antique, and well worthy of attention. STANFORD & SWORDS,
July 29. 139 Broadway.

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a halfhour's distance from New York, by Harlem Rail Road. Principal—Edward P. Wright. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. Jackson will give his advice and assistance in the general management of the School.

References—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29.

☞ ONE WEEK LONGER ONLY. ☜

BANVARD'S MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER! *Painted on Three Miles of Canvass.*

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New-Orleans, and reaching over ten degrees of latitude, BEING THE LARGEST PAINTING IN THE WORLD.

Open every evening (Sundays excepted), at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price,

The Panorama will commence moving at 8 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays at 3 o'clock. Seats secured from 10 till 12 o'clock A.M.
July 29—yly

LONDON BOOKS CHEAP.—
Practical Sermons, by Dignitaries and other Clergymen of the United Church of England and Ireland, 3 vols. 8vo.
The Literature of the Church of England, indicated in Selections from the Writings of Eminent Divines, with Memoirs of their Lives, and Historical Sketches of the Times in which they lived, by the Rev. Richard Cattamole, B. D. 2 vols. 8vo.
History of the Eighteenth Century, and of the Nineteenth, till the overthrow of the French Empire, with particular reference to Mental Cultivation and Progress, by T. C. Schlosser, 6 vols. 8vo.
Rev. Robert Hall's Works, 6 vols. 8vo.—and a large and choice collection of English and American Standard Works, from auction, at 85 Nassau street. CALVIN BLANCHARD,
July 29—3t

Imperfect in original

Poetry.

A LOVING BALLAD, TO BROTHER JONATHAN.

FROM MARTIN FARQUHAR TUPPER.

Ho, BROTHER, I'm a Britisher,
  A chip of heart of oak,
That wouldn't warp, or swerve, or stir,
  From what I thought or spoke:
And you, a blunt and honest man,
  Straight forward, kind and true:
I tell you, brother Jonathan,
  That you're a Briton, too!

I know your heart—an open heart—
  I read your mind and will;
A greyhound, ever on the start,
  To run for honor, still;
And, shrewd to scheme a likely plan,
  And, stout to see it done;
I tell you, brother Jonathan,
  That you and I are one.

There may be jealousies and strife,
  For men have selfish ends;
But petty quarrels ginger life,
  And help to season friends;
And Pundits, who, with solemn scan,
  Judge humans most aright,
Decide it, testy Jonathan,
  That brothers always fight.

Two fledgeling sparrows, in one nest,
  Will chirp about a worm;
Then how should eaglets meekly rest,
  The nurslings of the storm?
No, while their rustled pinions fan
  The eyrie's downy side,
Like you and me, my Jonathan,
  It's all for love and pride.

"God save the Queen," delights you still,
  And "British Grenadiers;"
The good old strains your heart-strings thrill
  And hold you by both ears:
And we—O hate us, if you can,
  For we are proud of you—
We like you, brother Jonathan,
  And "Yankee Doodle," too.

There's nothing foreign in your face,
  Nor strange upon your tongue;
You come not of another race,
  From baser lineage sprung:
No, brother, though away you ran,
  As truant boys will do,
Still, true it is, young Jonathan,
  My fathers fathered you.

Time was—it was not long ago—
  Your grandsires went with mine,
To battle traitors. blow for blow,
  For England's royal line;
Or, tripp'd to court to kiss Queen Anne,
  Or worship royal Bess;
And you and I, good Jonathan,
  Went with them, then, I guess.

Together, both—'twas long ago—
  Among the Roses, fought;
Or, charging fierce the Paynim foe,
  Did all knight-errants ought;
As Cavalier or Puritan,
  Together pray'd or swore;
For John's own brother, Jonathan,
  Was simple John, of yore.

There lived a man, a man of men,
  A king, on fancy's throne;
We ne'er shall see his like again,
  The globe is all his own:
And, if we claim him of our clan,
  He half belongs to you;
For Shakspeare, happy Jonathan,
  Is yours, and ours, too.

There was another glorious name,
  A poet for all time,
Who gained "the double-first" of fame,
  The beautiful, sublime;
And, let us hide him as we can,
  More miserly than pelf,
Our Yankee brother, Jonathan,
  Cries "halves!" in Milton's self.

Well, well; and every praise of old,
  That makes us famous still;
You would be just, and may be bold,
  To share it, if you will:
Since England's glory first began,
  Till—just the other day,
The half is yours—but, Jonathan,
  Why did you run away?

Oh, brother, could we both be one,
  In nation and in name,
How gladly would the very sun
  Lie basking in our fame!
In either world, to lead the van,
  And "go ahead," for good;
While each, to John and Jonathan,
  Yields tribute-gratitude.

Add but your stripes, and golden stars,
  To our St. George's Cross;
And never dream of mutual wars,
  Two dunces' mutual loss:
Let us two bless, where others ban,
  And love when others hate;
And so, my cordial Jonathan,
  We'll fit, I calculate.

What more? I touch not holier strings,
  A loftier strain to win;
Nor glance at prophets, priests and kings,
  Or heavenly kith and kin:
As friend with friend, and man with man,
  O, let our hearts be thus—
As David's love to Jonathan,
  Be Jonathan's to us!

Selected Matter.

THE PRIMACY OF THE BISHOP OF ROME.

BY REV. S. F. JARVIS, D.D., LL.D.

The Primacy of the Apostolic See Vindicated, by FRANCIS PATRICK KENRICK, *Bishop of Philadelphia.* pp.488. 8vo. 1845.

III.

[Continued.

Let us now return to the history of St. Peter and St. Paul, the two Apostles to whom the unanimous voice of antiquity ascribes the foundation of the Roman Church. An apocryphal, though very ancient book, entitled the Preaching of Peter, is thus quoted by Clemens Alexandrinus: "Peter saith, that the LORD said to his Apostles, If any one of Israel will repent and believe in GOD through my name, his sins shall be forgiven him. *After twelve years*, go forth into the world; lest any should say, We have not heard." (*Clem. Alex. Ed. Potter, Tom.* 2, p. 762. *Strom. Lib.* vi, 637.) The same is mentioned as an ancient tradition by Apollonius, who flourished in the last of the second, and beginning of the third, century, under Commodus and Severus: "They say, that the Saviour commanded his Apostles not to depart from Jerusalem *for twelve years.*" (*Ap. Euseb. H. E. Lib.* v, c. 18.) So St. Chrysostom argues, in his 69th Homily upon St. Matthew, that both before and after the cross, the disciples were commanded *first* to preach to the Jews *in Jerusalem and in all Judea*, and *then*, to the ends of the earth. "On this account," he adds, "the Apostles first preached to the Jews, *remaining a long time in Jerusalem.* Then, being rejected by them, they dispersed themselves among the Gentiles." (*Opera Ed. Montf. Tom.* vii, 680—81.) Whatever may be thought of the *command* the *fact* is not unlikely; and both accord well with what is said, (Acts viii, 1,) that when the disciples were scattered abroad, (but *only*, be it observed, *throughout Judea and Samaria,*) on account of the persecution, the *Apostles remained firmly in Jerusalem.* The history of Cornelius also shows that St. Peter had confined his preaching to the Jews, until he was sent by express revelation to open the door of faith to the Gentiles, which may not have been until the time thus specified. Assuming, then, these twelve years as probable, St. Peter continued to make Jerusalem his abode, and to confine his ministrations to the Jews in Judea, until A. D. 40, the last year of Caligula. Nay, we find him there, at the passover, (Acts xii, 3,) April 10th to 16th A. D. 43; and after his deliverance from prison, we read (v. 17) that "he *departed* and went into another place." This other place, which Baronius, and many who have followed him, *suppose* to be Rome, we, in the exercise of an equal right, *suppose* to have been Antioch. As there is only an incidental mention of him after this in the Acts, we turn to the history of St. Paul.

The events mentioned after the day of Pentecost until the death of Stephen, viz: the healing of the lame man at the beautiful gate of the Temple—the imprisonment of the Apostles—the death of Ananias and Sapphira—the conversion of multitudes, and even of a great company of the Priests—the frequent sessions of the Sanhedrim—the bold and open preaching in the name of the crucified JESUS, both in the Temple and from house to house—all passed in rapid succession. The enemies of the Church were roused even to the most infuriate madness; and it needed nothing but a general assemblage of the Jewish people, to bring on a frightful persecution. Such an occasion was presented at the Feast of Tabernacles, which began that year in the third week of September. Stephen was stoned; and the thirst for blood being excited, the young and zealous Saul began to make havoc of the Church. His miraculous conversion followed, towards the close of that year or the beginning of the next; and then, after "certain days" in which he proclaimed CHRIST in the Synagogues, he retired into Arabia. (Gal. i, 13—17.) There he remained in strict concealment until the persecution had died away, enjoying those communications with our LORD CHRIST himself which made him equal in all respects to "the very chiefest Apostles," and thus fitted him for the eminent station which he was destined to occupy.

At the end of three years St. Paul returned to Damascus, and thence went up to Jerusalem "to see Peter." There he "abode with him fifteen days, but saw none other of the Apostles save James the LORD's brother." (Gal. i, 18, 19.) It has been made a question, whether James the son of Alphæus, and James the LORD's brother, were one and the same person; and on this depends the other question, whether he was one of the original twelve, or a thirteenth Apostle. Alphæus, if it was a patronymic and not the name of a fraternity, may have been another name for Joseph, the husband of our LORD's mother; and the more general opinion is, that he was the eldest son of Joseph by a former marriage. But without dwelling on the question, what was the degree of his affinity to our LORD, it is certain that he was of the seed of David, and probably on that account, as well as for his eminent holiness, was made the first Bishop of Jerusalem. This office he held, according to Epiphanius, for twenty-four years after our LORD's ascension, and was then martyred by the Jews, in the ninety-sixth year of his age.

Making allowance for the "many days" (Acts ix, 23) spent at Damascus, and not including them in the "three years" *after* which St. Paul "went up to Jerusalem to see Peter," (Gal. i, 18,) he must have arrived there in the course of the year 32; and exactly at that juncture in which the Emperor Tiberius, convinced of the innocence of the Roman Jews, had released them from the effects of the calumnies of Sejanus, and restored them to the rights of Roman citizens. *Till that time no Church could have existed at Rome;* and now, therefore, occurred, as we conceive, that important transaction, so often incidentally referred to by Epiphanius, in which St. Peter and St. Paul united with St. James, the Bishop of Jerusalem, in conferring the Episcopal succession. Hence *we date from this visit of St. Paul to St. Peter, the foundation in the metropolis of the Empire, of a regular Christian Church.* That St. Paul had the honor of it equally with St. Peter, we have the clear and consentient testimony of antiquity; and that St. James, the Bishop of Jerusalem, had also a share in it, must be inferred from the language of Epiphanius, himself an eastern Bishop of the fourth century, not very remote from Judea. His testimony, we have remarked, is incidental. It is, therefore, the stronger, because it cannot be suspected of design. He is speaking in his seventy eighth heresy, of the perpetual virginity of our LORD's mother; and in accounting for the fact that the Evangelists mention the brethren and sisters of our Saviour, he says, that the first wife of Joseph was of the tribe of Judah, and that by her he had six children, four sons and two daughters. Of these, James, surnamed the Just, was the eldest. "*He first received the chair of the Episcopate, and to him first the* LORD *confided his throne upon earth.* He is also called the LORD's brother; which accords with what the Apostle somewhere says: But other of the Apostles saw I none except James the Lord's brother," &c. Then, after accounting for his being so called, Epiphanus proceeds to say that James was born when Joseph was about forty; that after him came Joses, Symeon, Judas or Jude, and the two daughters, Mary and Salome; that after the death of his mother, many years elapsed before Joseph, at the age of eighty, espoused the virgin; so that James was more than forty years old when our Lord was born; and that Joseph probably died soon after the twelfth year of Jesus, when he was taken up to Jerusalem, because, after that event, no further mention is made of Joseph, but only of the mother of Jesus, and His brethren. All this, and much more, which it would be irrelevant to our present object to mention, is said by Epiphanius before he again speaks of the personal history of James. He then proceeds thus: "Only to this James was it permitted to enter once a year into the Holy of Holies, because he was a Nazarene, and was mingled with the Priesthood." . . . . "James also added to the honor of the Priesthood; since the only two tribes which were interchangeably united in marriage were the royal and sacerdotal." . . . . "This James also bore upon his head the petal;" (or plate of gold worn by the High Priest, with the words, "Holiness to the Lord," inscribed upon it;) "and once when there was a great drought, he lifted up his hands to Heaven, and prayed, and immediately the heaven gave forth rain. He never wore a woollen garment; and his knees became as hard as a camel's, from his always bending them before the Lord, on account of his exceeding piety; whence he was never called by any other name than that of the Just (or righteous) one." After mentioning his austere life, his virginity, and his martyrdom, Epiphanus turns his discourse to the blessed Virgin, guards against the worship of saints and martyrs, and though doubtful whether she died in peace or was martyred, cautions his readers against the Collyridians, who worshipped the Virgin, because he says Mary is not God, nor was she miraculously conceived. He then proceeds to consider the seventy-ninth heresy of the Collyridians; and after enumerating the twelve Apostles, including Matthias, as exercising the sacerdotal functions of the Gospel upon earth, he adds: "With Paul and Barnabus, and the rest who commenced the mysteries with James, the Lord's brother, and the first Bishop of Jerusalem; from which Bishop and the aforenamed Apostles were constituted the succession of Bishops and Presbyters in the House of God, ἐξ ὧνπερ Ἐπισκόπου καὶ τῶν προειρημένων Ἀποστόλων, κατεστάθησαν διαδοχαὶ Ἐπισκόπων, καὶ Πρεσβυτέρων ἐν οἴκῳ Θεοῦ. He then proceeds to show that no woman was so constituted by them; that Anna and the daughters of Philip, though prophetesses, were not entrusted with the Priesthood; that there were Deaconesses indeed, but no Presbyteresses, for even Deacons in the ecclesiastical order were only the Ministers of those who celebrated the mysteries; and hence he concludes that it was neither proper for women to offer cakes as a sacrifice to the Virgin, nor for her to be worshipped as if she were God: ναὶ μὴν ἅγιον ἦν τὸ σῶμα τῆς Μαρίας οὐ μὴν Θεός.

In the same incidental manner occurs his testimony with regard to the Roman Succession in particular. Thus, in the forty-first heresy, he says: "This Cerdo (or Cerdon) was born in the times of the Bishop Hyginus, who held the ninth lot of the succession from James, Peter and Paul, and the other Apostles: τοῦ ἕνα (Petavius reads, ἔνατον) τὸν κλῆρον ἄγοντος ἀπὸ τῆς τῶν περὶ Ἰάκωβον καὶ Πέτρον καὶ Παῦλον Ἀποστόλων διαδοχῆς. The very construction of the sentence, as all Greek scholars know, shows that Hyginus, in deriving his succession from James and Peter and Paul, derived it from *all the Apostles, as holding authority in coparcency from* CHRIST. In the forty-second heresy, Epiphanius says that Marcion came to Rome after the death of Hyginus the Bishop of Rome, *who was the ninth from the Apostles Peter and Paul.* By St. Irenæus, Hyginus is counted the *eighth* Bishop; but there is no discrepancy in the testimony; for he began with Linus, and Epiphanius with James, Peter and Paul.

We have now a solution of the whole difficulty with regard to the Roman succession; proceeding entirely from the adjustment of the true year of the crucifixion. All the authorities we have laid before our readers, have been long known; and the facts they assert are incontrovertible. But so long as the date of our LORD's passion and resurrection were supposed to be unknown, the several facts could not be brought to shed light upon one another. The banishment of the Roman Jews could not appear to have any connection with the first foundation of the Roman Church, so long as it was supposed to have terminated before our LORD was crucified. But now it appears, that they were actually forbidden to return to Rome at the very time of the crucifixion, and that they could not have been allowed to return thither till the very year in which St. Paul went up to Jerusalem to see St. Peter, and when he saw only him and St. James, the LORD's brother, who was Bishop of Jerusalem. The presumption then is, and it is a most powerful presumption, because it reconciles and renders harmonious all the testimony of antiquity, that St. James, St. Peter and St. Paul did then and there consecrate Linus as the first Bishop of the Roman Christians. Thus he Christian exiles went back to Rome as a completely organized Church; and were *truly founded by St. Peter and St. Paul,* though neither of those Apostles had yet been there, any more than St. James, who never left his province of Jerusalem.

[To be continued.]

[From the English Churchman.]

PASTORAL COUNSELS TO A SERVANT.

[We take this paper from the *Banner of the Cross*, an American periodical, where it is introduced by the following letter:—

Rev. and Dear Sir,—I ask the favor of the insertion in the *Banner* of the following admirable counsels to a servant. They are transcribed from the original manuscript, omitting names and dates, by permission of her to whom they were addressed by her faithful Pastor—one of the most distinguished dignitaries of the Church of God in Ireland. Such unobtrusive evidences of Pastoral fidelity and Christian consideration for the humblest of the flock will outweigh a thousand rude words, boldly spoken by those who seek to cast discredit on the Irish Church, (God prosper her!) and her estimable and laborious Clergy.

W. H. O.]

As you are going to live among strangers, in a strange land, and will never more see my face in the flesh, I wish you to take with you your Pastor's parting advice.

As you intend to be a servant, I will lay down a few rules for your guidance, and in this I shall have no difficulty as they are so plainly set forth in Holy Scripture.

Before I proceed I would strongly recommend you, when looking for a situation, not to engage with a family who are not Episcopalians, members of the Church to which you belong. It would, I think, be a very serious evil, and very injurious to your spiritual interests, to live in a family that does not agree with you on the all-important subject of religion, and with whom you cannot with a safe conscience join in worship; if possible also let the family with which you engage be one that bears a religious character, and where there is family worship. I would also strongly recommend you, when you have engaged with such a family, and find a kind master and mistress, comfort and peace, and your soul's health cared for, not to indulge a restless spirit, nor let any trifling inducement, such as increase of wages, tempt you to leave it; for recollect that the interests of the next world ought to be our one great object in this; and money or any earthly comforts are but a poor exchange for the interests of our souls. "What," you may remember, our Lord says, who well knew the value of each, "what is a man profited if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" (Matt. xvi. 26.)

In whatever family you may be placed, I hope you will endeavor to observe the following rules,—

Obey readily and cheerfully the commands of your master or mistress, provided they do not interfere with your duty towards God. The directions of the Word of God are plain on this point: "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart unto Christ, not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good-will doing service as to the Lord, and not to men." (Ephes. vi. 5, 6, 7.) And again, "Servants obey in all things your masters according to the flesh, not with eye-service, as men pleasers, but in singleness of heart, fearing God: and whatsoever ye do, do it heartily as to the Lord, and not unto men."—(Colos. iii, 22, 23.)

Your master or mistress may sometimes be hot-tempered, harsh, and unreasonable, and find fault unjustly, but do not let this tempt you to answer hastily or pertly, but remember that "a soft answer turneth away wrath."—Prov. xv. 1.) And think of the advice which the Word of God gives you under this very trial, "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward; for this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully."—(1 Peter ii, 19, 20.) If you read on to the end of this chapter you will find much comfort when suffering unjustly.

Be always faithful to your master's interest; be not merely content with not taking what does not belong to you, however trifling it may be in value, but do not allow others to defraud your master; for by consenting to the dishonesty of others, you make yourself partaker of their sin. "Exhort," says St. Paul, "servants to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God their Saviour, in all things."—(Titus ii, 9, 10.)

While you will not, I hope, suffer your master to be wronged without informing him, do not imagine that I would encourage you to be a talebearer. Neither listen to idle stories to the prejudice of your fellow-servants, nor repeat them to others unless you clearly see that it is your duty to do so; idle talking often causes mischief and discord in families; a "whisperer," says Solomon, "separateth chief friends."—(Proverbs xvi. 28.) And "where there is no talebearer the strife ceaseth."—(Prov. xxvi. 20.) Strictly adhere to the truth—you may be sometimes under strong temptation to conceal it—when you have acted wrong, disobeyed your master's command, or unintentionally injured his property; but whatever may be the consequences, conceal nothing, but fully and freely tell the truth, the whole truth, do not, like Ananias and Sapphira, keep back part.

In your intercourse with your fellow-servants be always ready to oblige; in your manner towards them be gentle, humble, and kind, such is the Christian's character. "Put on,"' saith St. Paul, "bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye."—(Col. iii, 12, 13.)

Do not make too free with your fellow-servants, or allow them to make too free with you, and I advise you to be particularly guarded in this respect, in your intercourse with any young men with whom you may become acquainted—be reserved in your conduct towards them, and force them to respect you; the allowing even innocent freedoms has not only injured the character, but has led many a young woman to ruin. Remember, in choosing your companions, that while "he that walketh with wise men shall be wise, the companion of fools shall be destroyed."—(Prov. xiii. 20.)

Observe strict modesty, not only in your conversation and conduct, but even in your dress; let it always be such as becomes your station in life, neat and tidy, but plain. "Let them behold your chaste conversation coupled with fear; while your adorning is not that outward adorning of plaiting the hair and wearing of gold, or of putting on of apparel, but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—(1 Peter iii, 2, 3, 4.)

Remember that the eye of your Master in Heaven is continually upon you, in the darkness as well as in the light, and while He is ready to strengthen you under trial, and to comfort you in sorrow; if you are unfaithful to Him, He will withdraw the light of his countenance, and leave you in darkness; be then above all things faithful to Him. I trust He is not only your Master, but your Father—that poor, weak sinner as you are, He has become your reconciled Father and God, through Jesus Christ. Oh, what a happy thought will this prove to you, my poor child, when you are far removed from your earthly parents, your old familiar friends—when your heart perhaps sickens at the recollection of your forsaken home, and you feel alone and desolate, a stranger in a strange land—when you are in doubt, or difficulty, or sorrow, what a source of comfort to be enabled to look up in faith and cheerful confidence to your Almighty Father, your Almighty never-failing Friend.

In serving either your earthly or heavenly master do not, I entreat you, rely upon your own strength, to enable you to do so, or to overcome the power of temptation. I fear you have too great confidence in yourself, and in the firmness of your own resolution, but believe me, your strength without God's grace is but weakness, and however firm your resolution may appear, it is God alone who can enable you to walk amidst the many and great dangers which will continually beset your path.

Kneel down then every morning and evening in private, not only to thank God for His past mercies to you, but to pray to Him to strengthen with His grace; to guide you with His counsel; to preserve and protect you. Let no hurry of business, no temptations of sloth, no weariness of the flesh, prevent your doing this: it is not only your duty, but I trust you will find it a source of comfort, a great privilege.

Endeavor also to find time for a regular reading of God's Word. I do not mean for merely reading over a few verses to be forgotten as soon as you have shut the book, but for seriously thinking over what you read, and praying to God to open your heart to receive his Word in its spirit and power, and to bless it to your soul. A few verses read in this manner are more profitable than whole chapters read as a task.

When you engage with a master, make it a point in your agreement that he allow you to attend public worship, if possible, every Sunday; no really good master will refuse you, and do not on any account neglect to avail yourself of the privilege.

You will find in ——, as well as in your own country, that you will be the member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry looking to God alone for a blessing upon it. Resist all temptations to wander to other places of worship to please a friend, to gratify your own curiosity, or under the idea of hearing more gifted preachers. You would find it to be most unprofitable: it tends to encourage those itching ears which the Word of God so strongly condemns, to unsettle the mind and to retard the growth in grace.

I hope also that you will not only regularly attend the ministry of your stated Pastor, but also be a regular communicant, not neglecting, whenever the opportunity is afforded you, to approach the Lord's Table, with an humble, thankful, and penitent heart, to partake of the hallowed bread and wine, as being to you the body of your Saviour Christ, which was broken for you, and His blood shed for you; by this act you not only testify your faith in His atoning sacrifice, and your sense of His exceeding great love towards you, but by thus eating of this bread, and drinking of the cup, by His divine appointment you claim the benefit of that sacrifice as yours, you feed on it in your heart by faith with thanksgiving. Never forget that it is through a living faith in that sacrifice which the Lord Jesus Christ offered for you, that you can alone be saved.

I could say much more to you, but must now conclude. Do not, my dear child, neglect this my parting advice, but sometimes at least, when you are far, far away, read it over, and pray to God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain. Nothing now remains for me but to give you my parting blessing, which I do from my heart. May God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you. May the Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that you may be enabled to live not unto yourself, but unto Him who died for you, and to glorify him with you body and your spirit, which are His—Amen.

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July 15.

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July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.
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" " received for interest 21,276 43
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THE Church Almanac for 1849, will be published by the Protestant Episcopal Tract Society about the 15th of August. Secretaries of Conventions, and Church Societies, &c., will confer a favor by forwarding a copy of their last Journal, or Report. Every effort will be made to insure correctness. Address
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REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 25—tf

CLERICAL REGISTER.—The subscribers would remind the Clergy visiting this city that the "Clerical Register" is kept at their store, in which it is desirable that their names and abode should be entered on arriving.
STANFORD & SWORDS.

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Several persons in other States having represented themselves as Mr. Quimby's agents, and as there have been others professing to erect Quimby's improved Lightning Conductors, he deems it due to the public to state, that he has not, and never had, any agents authorized to put up his Rods, and that he has never instructed any one, except his son, in his own peculiar method of adapting Rods to buildings differently circumstanced, so as to afford complete protection, whatever may be the form or size of the building. July 22.

EDUCATION IN SCOTLAND.—Rev. JAMES MACKAY, M.A. of King's College, Aberdeen, having been appointed (during a recent visit to Scotland) colleague and successor to the Dean of Moray, in the pastoral charge of St. John's Chapel, Inverness, intends to sail for London, with his family, in September. The ROYAL ACADEMY, at Inverness, is one of the most complete educational institutions in Scotland: in classics and mathematics, its advantages cannot be surpassed. Mr. Mackay offers to take four young gentlemen as pupils, to be trained under his own eye at this celebrated school.
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Rectory, Naugatuck, Conn., July 1st, 1848.

DR. VINTON'S SERMON.—A SERMON Preached at the anniversary of the Protestant Episcopal Missionary Society for Seamen, in the City of New York, on the 1st Sunday after Easter, April 30th, 1848, by ALEX. H. VINTON, Rector of St. Paul's Church, Boston.
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July 22—1t

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THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall Street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.
This Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.
The premiums are paid annually, simi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New-York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New-York, and of the United States.
The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.
Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.
Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.
TRUSTEES:
Morris Robinson, Alfred Perr,
William J. Hyslop, David C. Colden,
R. H. McCurdy, John C. Thatcher,
Frederick S. Winston, Rufus L. Lord,
C. W. Faber, William Betts,
Mortimer Livingston, Joseph Blunt,
Theodore Sedgewick, Isaac G. Pearson,
Stacy B. Collins, William Barnewall,
John H. Swift, William Moore,
Jos. B. Collins, Zebedee Cook,
James S. Wadsworth, Jonathan Miller,
Henry W. Hubbell, Fitz Green Halleck,
Gouverneur M. Wilkins, Robert Schuyler,
John V. L. Pruyn, Amos S. Perry,
Frederick Whittlesey, Joseph Tuckerman,
Charles Ely, Gideon Hawley,
John C. Cruger, Wm. J. Bunker,
Walter Joy, One vacancy.
MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:
One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.
Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.
Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.
Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.
A variety of Parlor Organs.
One second-hand Church Organ.
November 3

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.
Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince.

ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6 m HENRY PILCHER.